UPANISHADS

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THE UPANISHADS

The thirteen principal Upanishads

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Translation by F. Max-Müller,
revised by Suren Navlakha

With an Introduction and Notes
by Suren Navlakha

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TRANSLITERATION AND PRONUNCIATION OF SANSKRIT WORDS

VOWELS

a as in but
â as in psalm
i as in knit
î as in neat
u as in full
û as in fool
e as in date
ai as in aisle
o as in note
au as in proud

CONSONANTS

Gutturals

k as in kite
kh as in in*kh*orn
(as a single sound)
g as in gate
gh as in spring*h*ead
(as a single sound)

Palatals

ch as in church
chh as in chur*ch-h*istory
(as a single sound)
j as in jolly
jh as in bri*dge-h*ouse
(as a single sound)

Cerebrals

ṭ as in town
ṭh as in out*h*ouse
(as a single sound)
ḍ as in done
ḍh as in rodhook
(as a single sound)
ṇ as hardened n

Dentals

t as in French
th as in thin
d as in either
dh as in dharma
n as in nay

Labials

p as in pan
ph as in to*ph*eavy (as a single sound)
b as in bed
bh as in clu*bh*ouse (as a single sound)
m as in mill

Semi-vowels

y as in yet
r as in red
l as in let
v as in live

Sibilants

s as in sun
sh as in sharp (pronounced softly)
ś as in shun

jn is a nasalised gn
ñ nasalised

Where not specified, the pronunciation is as in English

INTRODUCTION

The place of Upanishads in Vedic literature

The Vedas are ancient scriptures of the Hindus and have customarily been regarded by them as sacred and authoritative in all matters pertaining to religion and philosophy. The word Veda itself suggests the unbroken flow of knowledge.

There are four Vedas – Rig Veda, Yajur Veda, Sâm Veda and Atharva Veda. Each of them consists of four categories of works: Samhitâs, *brâhmaṇas*, Âranyakas and Upanishads. The Samhitâs are the earliest literary creations. The Hindus view them as eternal, without beginning and without human authorship. They are the source books of all the later vedic works. Each Veda has a Samhitâ bearing the same name; thus the Rig Veda Samhitâ, the Yajur Veda Samhitâ (of which there are two versions, the White and the Black), the Sâm Veda Samhitâ, and the Atharva Veda Samhitâ. The Samhitâs have their own *brâhmaṇas*, and the *brâhmaṇas* have their Âranyakas and Upanishads. This can be schematically shown in the chart on page 10.

The Samhitâs are compilations of hymns and chants used at the time of sacrificial rituals as prayers and eulogies of the powers that directly underlie the various natural and cosmic phenomena, and which are called *devas* (deities). They also contain some purely speculative verses of great mystical and philosophical significance. The *brâhmaṇas* contain rules and regulations for the sacrificial rituals while also explaining the meaning of the hymns and chants. The Âranyakas and Upanishads are directly linked to the speculative portion of the Samhitâs. The whole Vedic literature is thus customarily classified into two parts – the part which deals with the sacrificial rituals being designated as *Karma kânda* (the part

Vedic literature

Veda(s)	Samhitâ(s)	Brâhmana(s)	Âranyaka(s)	Upaniśad(s)
Rig Veda	Rig Veda Samhitâ	1 Aitareya 2 Kauśîtaki	1 Aitareya 2 Kauśîtaki	1 Aitareya 2 Kauśîtaki
Yajur Veda	Shukla (White) Yajur Veda Samhitâ	Shatpatha	Brihadâranyaka	1 Brihadâranyaka 2 Iśha
	Krishṇa (Black) Yajur Veda Samhitâ	Taittirîya	Taittirîya	1 Taittirîya 2 Kaṭha 3 Maitri or Maitrâyaṇi 4 Shvetâshvatara
Sâm Veda	Sâm Veda Samhitâ	1 Panchavimsha 2 Shadavimsha 3 Jaiminîya	Jaiminîya Upanishad Brâhmaṇa	1 Chhândogya 2 Kena
Atharva Veda	Atharva Veda Samhitâ	Gopatha		1 Mundaka 2 Mândukya 3 Prashna

relating to Works), and the other which is purely philosophical in nature being termed as *Jnâna kânda* (the Knowledge part). The Upanishads naturally belong to the latter.

The Upanishads and their philosophical interest

The Upanishads constitute a category of Vedic literature that has grown considerably over the centuries. A list made around AD 1400 already named fifty-two of them. Many more have appeared since then. The earliest ones are affiliated to particular Samhitâs. Most of the later ones are not so linked to any particular Samhitâ, and are, strictly speaking, not part of the Vedas. Customarily, they are regarded as sectarian Upanishads. The most important Upanishads of the former category are the early ones, and of these only thirteen are regarded commonly as the major ones. They were composed between 900 and 600 BC. All of them are included in the present volume.

As a constituent part of the Vedas, these Upanishads are also sacred books. They belong to *shruti* or revealed literature. Since they are the concluding part of the Vedas, they are also called Vedânta, or that with which the Vedas end. Upanishads are purely philosophical works and can be said to be mankind's oldest

philosophical compositions, preceding the beginnings of Greek philosophy. The metaphysical concern in them is with the knowledge of the ultimate reality, and of man's relationship with it. This ontological exploration constitutes the Vedanta philosophy which indeed marks the culmination of a tradition of speculative thought that had first found expression in the earliest of the Samhitâs, the Rig Veda Samhitâ, more than four thousand years ago.

The starting point of the development of Upanishadic inquiry is a problem that had presented itself to the early vedic thinkers in the form of a few primary questions: what is the world rooted in? From what does the endless variety of things that constitute the universe proceed? How may we know this supreme reality, hidden as it is to our senses, but which nevertheless encompasses and pervades everything that our senses perceive? How are we related to this ultimate reality?

The Upanishads use a linguistically appropriate word to denote this reality – *brahman*.[1] The word is derived from the root Brih, which means 'to grow, to burst forth, to expand', suggesting that which is eternal and which grows ceaselessly. It is often also personified as the One, or the Person, and sometimes as the Word, Vâch, the sacred utterance or incantation, such as Om or Aum. It is the highest reality in the sense that it is 'that through which, if it is known, everything else becomes known' (*Mundaka Upanishad* 1.1.4). Thus Vedanta, which represents the culmination of Vedic knowledge, is synonymous with the knowledge of *brahman* (*brahman vidya*).

The wish to know the *brahman* implies that we already know it in some ways and to some extent. Had it not been so we would not wish to know it. If we succeed in knowing the *brahman*, it is because the *brahman* knows itself in us. The journey from this incipient intimation to clear illumination is what constitutes spiritual progress. The terminal point of such a spiritual experience

1 The word *brahman* should not be confused with some others, such as Brahmâ which is a lesser entity intermediating between *brahman* and the universe as explained later, or *brâhmaṇa* which is (a) a category of Vedic treatise, and (b) a designation of a social stratum which carries the highest esteem in society.

is the realisation of the unity of the individual self, *âtman*, with the supreme Self, *paramâtman* or *brahman*. The *brahman* is the changeless essence which upholds the universe and also indwells the human spirit. This identification of the *brahman* (supreme Self) with *âtman* (individual self) is a basic premise of the Upanishads, and the ways through which this unity can be realised, the central concern of its teaching.

Thus as one passes from the Vedic hymns to the Upanishads, the interest shifts from the objective to the subjective. The contemplation and wistful expression of wonder about the outside world, such as in the Rig Veda Samhitâ, gives way to meditation on the significance of the self. The human self emerges as the clue to the knowledge of the whole reality. The reality of the vast universe is there in the minutest depths of the self, the *âtman*. The Upanishads strive to describe the intricacies of this inward journey to infinity and eternity in various ways and through various analogies. The goal of this inner ascent is to gain the knowledge of the ultimate reality. *Brahman* is the truth and it is within us. The different divinities or powers that are eulogised in the vedic hymns are all within us. This renders the vedic sacrifices and the rituals for invoking them somewhat redundant, even meaningless. The path to the highest end is not through karma or the ritual works, but through the knowledge or *jnâna* of the Self. This is Self realisation, the realisation of the unity of *âtman* and *paramâtman*. Indeed the true sacrifice is then the abandonment of the ego, *aham*, which keeps the self wrapped up in ignorance and attached purely to the world of sensory experience.

The ultimate reality: brahman, âtman and the world

Throughout the various Upanishads, it is maintained that *brahman* is unknowable and indescribable. Nevertheless, the desire to know the *brahman* comes from the very presence of *brahman* within us. It is the working of this presence within us that we wish to know, and it is by giving heed to this presence that we may know. *Brahman* resides in the spirit of man, and can only be known through spiritual experience, not by logic. Its revelation or realisation comes the moment the experiencer, experience and the experienced presence blend into one single whole, melting away the barriers that separate the subject and the object. In a flash then

the unknowable and the indescribable gets revealed as 'the Reality of the real' (Brihadarânyaka Upanishad 2.3.6).

This moment of realisation is actually the attainment of self-knowledge, the realisation of the unity of *brahman* (the universal Self) with *âtman* (the individual self); in other words, the identification of the eternal essence that upholds, pervades and at the same time encompasses the universe with the same essence which dwells in the spirit of man. To merge into that essence and attain unity with the all-encompassing and all-pervading Oneness is to shine forth as *brahman*. This is the end of the spiritual journey, the realisation that 'I am *brahman*', 'Thou art *brahman*', 'Everything is *brahman*', as Brihadâranyaka and other Upanishads repeatedly assert. This is the highest knowledge, the realisation of the self as one with eternity and infinity, unconditioned and self-existent, beyond space and time, beyond causation.

This identity between self (*âtman*) and *brahman* is very vividly brought out in the following passage from the Chândogya.

> 'This whole universe is *brahman*. Let a man in all tranquillity meditate on this visible world as beginning, ending, and breathing in the *brahman*.
>
> Now a man is possessed of will. According to what he wills in this world, so will he be when he has departed from this life. Let him therefore exercise this will.
>
> The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose self is like space (all pervading and invisible), from whom all works, all desires, all odours, all tastes proceed, he encompasses this whole world. He is without speech and without any concern.
>
> . . . He is also my self within the heart, greater than the earth, greater than the sky, greater than the heaven, greater than all these worlds.
>
> He from whom all works, all desires, all odours and all tastes proceed, who encompasses all this world, who is without speech and without concern, he, my self within the heart, is that Brahman.'
>
> (Chândogya Upanishad 3.14. 1–4)

Brahman is the Absolute Reality, unchanging and featureless, self-existent and alone. But *brahman* is also all this world, the

phenomenal world of change and manyness. 'What is here (visible in the world), the same is there (invisible in *brahman*); and what is there, the same is here. He who sees any difference (between things here or between *brahman* and the world) goes from death to death', warns the Kaṭha Upanishad (2.1.10). As a matter of fact, the ultimate reality is integral, encompassing both the ends, the formless and the formed, the changeless and the changing, the imperishable and the perishable. It cannot be apprehended without 'accepting the reality of both [the invisible *brahman* and the visible world] as coming from *brahman*.' (Kaṭha Upanishad 2.3.13). In Brihadarânyaka Upanishad (5.18.1), the teacher tells his pupil to meditate on the 'Self as a measure spanning earth to heaven, and as identical with himself'.

How do the authors of the Upanishads reconcile this with the repeated depiction of this world as unreal and *brahman* alone as real? For instance, a famous Upanishadic prayer says:

> Lead me from the Unreal to the real!
> Lead me from darkness to light!
> Lead me from death to immortality!
> (Brihadâranyaka Upanishad 1.3.28)

Or again, the Chândogya Upanishad (8.3.1–2) describes our ordinary life experiences in this world as false. They hide from us the ultimate truth. The point is that the Upanishads describe this world as unreal and false only to signify that it ensnares us, or as the Chândogya Upanishad says, carries away our mind, into believing that the phenomenal world of our sense perception is the beginning and end of all truths, that it constitutes the whole truth. Indeed, according to a later story narrated in Chândogya Upanishad (8.7.1–2), those of the progeny of Prajâpati who believe in this doctrine are the *asuras* (the perverts), while those who are able to pierce through the veil of this falsehood and strive to reach the reality beyond, or 'the reality of the real', are the *devas* (the divines). The Shvetâshvatara Upanishad (1.10) states that the creation of the illusion that the phenomenal word is the whole reality actually inheres in the world (*vishva-mâyâ*), and that freedom from it can only come from meditating on, and eventually becoming one with, *brahman* which subsumes and joins the two ends, the perishable and the imperishable. Elsewhere it is said:

> That immortal *brahman* is ahead, that *brahman* is behind, that *brahman* is right and left. It spreads forth below and above: *brahman* alone is all this universe, it is the highest.
>
> (Mundaka Upanishad 2.2.12)

Thus, according to Vedanta, the reality is not only a continuum between the universe and Brahman, it is also hierarchical. What characterises the hierarchy is that the higher order of reality encompasses the lower. The order of reality that encompasses another is by definition higher; and conversely, that which is encompassed by another is by definition lower. *Brahman* encompasses all. It is the highest reality. Since the Upanishads, and indeed Vedic literature as a whole, identify numerous intermediate orders of reality between *brahman* and the physical world of our sense perception,[2] the same principle of encompassment runs through the whole of this hierarchical continuum. Two very seminal

2 The significance of these intermediate realities is mostly cosmological, in relation to the process of the unfolding of *brahman* into the universe as we know it. At different places these intermediate orders are designated differently, and with different principles in mind. The distinctions are intricate and technical in nature, and not easy to grasp without recourse to a painstaking and detailed study of the whole of Vedic literature. However, to avoid much confusion, mention can be made here of some of these intermediate identities which recur again and again in the Upanishads. The following list mentions them in descending order, although the reader needs to be aware that this is a highly simplified version of a complex cosmological system. Furthermore, sometimes the two proximate orders, such as *brahman* and *purusha*, are used almost interchangeably.

Brahman
Purusha (the Person or the first active spirit or principle),
and alongside this
Prakriti (the first substantive principle)
Ishvara (the creative spirit)
Virâṭ (the cosmic spirit)
Hiranyagarbha (the golden egg or the world spirit)
Brahmâ (the world maker), and
Prajâpati (the progenitor of all creatures, all divinities and deities)
Devas (the deities and divines, including the powers underlying heavenly bodies, natural phenomena, senses, and the primal elements of fire, air, water, space and earth)
Pitras (the ancestral Spirits)
The world of individual beings

constructs of such a reality continuum are offered in Tattirîya and Mândukya Upanishad. The former (2.2–5) presents a conception of the individual beings as formed of five sheaths – *annamaya* (food/matter), *prâṇamaya* (breath/vital functions), *manomaya* (mind/will), *vijñânmaya* (intellect/insight), and *ânandmaya* (the Blissful). These sheaths constitute a hierarchical continuum where every succeeding sheath, being subtler than the preceding one, encompasses the other. The fifth encompasses all that is there, and thus links the individual, embodied self to the universal Self, or *brahman*. The Mândukya Upanishad conceives of our reality as a continuum of four hierarchical states of consciousness – *vaishvânara* (the wakeful state), *taijasa* (the dream state), *prâjña* (the deep or dreamless sleep state), and *turiya* (the consciousness of pure oneness). The *taijasa* comprehends the *vaishvânara*, the *prâjña* the *taijasa*, and *turiya* comprehends all. This is the consciousness of the supreme Self, which is:

> beyond all the elements, and all the letters. There is no commerce with it. It brings all distinctions and developments to end; as such, it is utterly unavailing. It is only peace, repose and oneness.
>
> (Mândukya Upanishad 12)

Thus while in the Upanishads distinctions are tirelessly made between *brahman* and the phenomenal world, the two are not held as dichotomous to one another, as two warring and ever irreconcilable opposites. Instead, the purpose is to underscore the futility of persisting with the belief that what is merely fragmentary and transient is the whole and lasting truth, of mistaking that which is but a passage for the final destination, the point from which it all comes, and into which it all ends. It is the point which is not easy to comprehend, and even less so to reach. It is far beyond our senses, our mind and our intellect. Thus it is said,

> Beyond the senses there are objects, beyond the objects there is the mind, beyond the mind there is the intellect. The Great Self is beyond the intellect. Beyond the Great (Self) there is the unmanifest, beyond the unmanifest there is *purusha* (Person, the spirit). Beyond the spirit, there is nothing – that is the goal, end of the journey.
>
> (Kaṭha Upanishad 1.3.10–11)

The conception of life in this world as a passage, and *brahman* as the final destination, is intimately related to the notions of *karma(n)* and *moksha*. *Karma* itself means 'act', 'deed' or 'work'. According to the theory, any action must inevitably result in its 'fruit' corresponding to the nature of the action. Thus actions in this life must, as their fruition, lead the individual, embodied self to be reborn, and carry on again with the same cycle of action and birth. There is no escaping from the inexorable logic of *karma* and interminable births, except through *moksha* (release) which comes from reaching oneness with the absolute *brahman*, from which there is no return to the cycle of births. This is the blissful state, bringing to an end the bondage to *karma* which is full of misery and grief.

Brahman: the ultimate reality and its symbolical representation

Like most of the other fundamentally logical problems, there is no systematic resolution in the Upanishads of whether *brahman* is being or non-being, although some of the later interpretations of the Upanishads have taken dogmatic positions on this score. By themselves, the Upanishads have never turned this issue into a serious controversy, and have sometimes stated the ultimate reality as being, and sometimes as non-being. Consider, for instance, the following cryptic statement,

> He who knows the *brahman* as non-existing, becomes himself non-existing. He who knows the *brahman* as existing, him others know as existing. The embodied self of this (bliss) is the same as that of the former (understanding).'
>
> (Taittirîya Upanishad 2.6)

And when further questioned by the pupils:

> In the beginning this was non-existing (not defined by form and name). From it was born what exists. *That made itself its Self, therefore it is called the Self-made. That which is Self-made is also the essence . . .*
>
> (Taittirîya Upanishad 2.7: emphasis added)

While, at one place, the Châ ndogya Upanishad (6.2.1–2) specifically refutes the priority of non-being, the problem everywhere else is tackled somewhat differently and vaguely, such as in the following passage:

> In the beginning darkness (*tamas*) alone was this. It was in the highest. And then stirred by the highest, it became uneven. Thus it gathered force (*rajas*). Then this force being stirred, it became uneven. Thus it came to light (*sattva*). Then this light being stirred, the essence flowed forth. This is that part (state of Self) which is entirely intelligent, reflected in man (as the sun is in different spots of water), knowing the body, marked by conceiving, willing and believing, it is Prajâpati, common to all . . . Because he thus came to be, he is the (created) Being . . . having entered all . . . He is Self within and without . . .
>
> (Maitrâyanî Upanishad 5.2)

Brahman as the absolute reality is purely impersonal, and is not to be confused with a personal God.[3] The significance of *brahman* is metaphysical, not theological. *Brahman* is the featureless absolute, which unless a contextual necessity otherwise demands, is most

3 Some passages in a few later Upanishads (such as the Shvetâshvatara among the thirteen covered here) have been used by some interpreters in later times to cast *brahman* in the image of a God-like entity which can be worshipped. This dovetailing of customary theologism into the Vedantic philosophy may have given greater legitimacy to certain evolving theological schools, and, at the same time, put the means for divine communion at the disposal of a larger number of people; but most followers of the Upanishads do not accept this compromise as truly representative of Vedantism. In fact, even the Shvetâshvatara Upanishad (4.18) falls in line with the other Upanishads when, at one place, it says, 'when that light (knowledge of *brahman*) has risen, there is no day, no night, neither existence, nor non-existence.' The fundamental attitude of the Upanishad in regard to this subject is even more sharply revealed in the following passage:

> 'Now answer us a further question', ask the pupils of the teacher. 'Fire, Air, Sun, Time, breath of life, Food – Brahmâ, Rudra, Vishnu, some meditate on one, some on another. Say which of these is the best for us.' He said to them:
>
> 'These are but the exalted manifestations (forms) of the highest, the immortal, the incorporeal *brahman*. He who is devoted to anyone of them, rejoices here in this world only his presence.' Thus he said, '*Brahman* indeed is all this. And a man may meditate on, or worship (or discard even) those which are its primary forms. With these deities he proceeds to higher and higher worlds, and when all forms perish, he becomes one with the Person, yes with the Person.'
>
> (Maitrayanî Upanishad 4.5–6)

appropriately referred to as 'It'. As a matter of fact, the Shvetâshvatara Upanishad (5.10) actually states that no term truly applies, not masculine, not feminine, not even neuter; only 'whatever body it takes, with that it is joined'. *Brahman* of the Upanishads is also not to be seen as the Creator God, as in Judaeo-Christian tradition. There is no creation as such in Vedanta. The universe is evolved out of *brahman*, as the passage quoted immediately above elucidates quite clearly. Or, likewise, the following:

> The *brahman* expands [manifests itself] by means of concentration; hence is produced matter [food]; from matter life, mind, the intellect, and the seven worlds. And from the works performed in the worlds follow the endless chain of effects of the works.
>
> (Mundaka Upanishad 1.1.8)

Thus *brahman* is the one and only cause of the coming into existence of the universe. *Brahman* is whole and unfolds itself out in the form of the universe, out of its own substance, and as a means of knowing itself. Does this self-expression bring about any change in the nature of *brahman*? The *brahman* remains constant, untouched, unsullied, undiminished. An invocation that precedes all those Upanishads (*i.e.* Brihadâranyaka, Isha, etc.) which are dedicated to the (white) Yajur Veda reads as follows:

> That is whole, this is whole. This whole proceeds from that whole. On taking away this whole from that whole, it remains whole.
>
> (Brihadâranyaka Upanishad 5.1.1)

Thus there is nothing, not even the minutest part of the material world, that is not wholly *brahman*. Within and without, it is all *brahman*. But who can know it so? It is only the individual self (*âtman*), not anything or anybody else in this phenomenal world that is so imbued with the potentiality of attaining this knowledge through the realisation of its identity with *brahman*. The realisation of this identity is therefore the ultimate fulfilment of individual existence.

But what is *brahman*? Since it can never be truly designated, the authors of the Upanishads remain non-committal. The pupil asked the teacher:

'Sent forth by whom, impelled by whom does the mind proceed on its errand? At whose command does the breath go forth? At whose wish do we utter this speech? What power directs the eye, or the ear?'

The teacher replied: 'It is the ear of the ear, the mind of the mind, the speech of the speech, the breath of the breath, and the eye of the eye . . .

'The eye does not go thither, nor speech, nor mind. We do not know it, we do not understand it, how can any one teach it. It is other than the known; it is also above the unknown . . . '

(Kena Upanishad 1.1–4)

And in case he has not succeeded in convincing his pupil, the teacher adds, 'If thou thinkest I know it well, then thou knowest surely little . . . ' (Kena Upanishad 1.2.1)

Often in answering questions as to the nature of *brahman*, recourse is finally taken to a negative method, '*neti neti*' (not this, not this), to notify its indefinability. Thus Yâjñavalkya, before retiring to the forests for meditation, imparts to his wife Maitreyî the knowledge of *brahman*, at her own request. He commences,

'As a lump of salt has neither inside nor outside, but is altogether a mass of taste, thus indeed has that Self neither inside nor outside, but is altogether a mass of consciousness; and [all contingent things] having risen from the elements, vanish again in them. When one departs, there is no more consciousness. This is what I say, O Maitreyî' – thus spoke Yâjñavalkya.

Then Maitreyî said: 'Here, Sir, thou has landed me in utter bewilderment. Indeed, I do not understand this [Self].'

But he replied: 'O Maitreyî, I say nothing that is bewildering . . . For only when there is as it were any duality, then one sees the other, one smells the other, one tastes the other, one salutes the other, one hears the other, one perceives the other, one touches the other, one knows the other. But when this Self is all this, what should see whom, what should hear whom, what should touch whom, what should know whom? With what should one understand him, by whom indeed one understands everything?

'That Self is only to be described as not this, not this! He is

incomprehensible . . . How O beloved, should he know the knower?'

(Brihadâranyaka Upanishad 4.5.13–15)

Sometimes the teacher in a frank admission of uncertainty would conclude his discourse by stating both 'may be' and 'may not be' terms. In the Châ ndogya Upanishad (7.24.1), a teacher tells his pupil 'where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite . . . ' Whereupon the pupil asks 'Sir, in what does the Infinite rest?' The teacher says, 'In its own glory – or not even in glory.'

The teachers of Upanishads are said even to have chosen silence as a means of expounding the nature of Brahman to their pupils. Shankarâchârya, the great eighth-century expositor of Vedanta and interpreter of the Upanishads, refers to an Upanishadic text (no longer available in any of the extant Upanishads) where a pupil approaches a teacher to teach him about *brahman*. Whereupon the teacher, agreeing to do so, becomes silent. When requested again and again, he said, 'I am teaching, but you do not understand. *Brahman* is silence.'

Notwithstanding this, and perhaps because of it, the Upanishadic discourse is very rich in the use of analogies and symbols for conveying various ideas about *brahman*. The most important symbols are the syllable *Om*, *prâṇa* (the vital breath), *âkâsha* (space), *manas* (mind), *âditya* (the sun), and *vâyu* (wind or air).

Om is the most significant of all the symbols. The syllable *Om* is formed of three distinct letters – *a*, *u*, and *m*. These three letters cover three states of our experiences. The letter *a* is basic to all the others. It represents the phenomenal world of our wakeful state subsuming all our sense perceptions, and our mental, intellectual and reflective activities and their outcomes. The letter *u*, derived as it is from *a*, constitutes the world of our dreams in our dreamful state of sleep. While our dream experiences are fundamentally related to those in the wakeful state, they far outstretch it by being able to compress both time and space. The letter *m* represents the world of dreamless, deep sleep which is at once cut off from both the previous states. Our experiences in this state are not bounded by

4 Shankârachârya, Commentary on Brahma Sutras, III.2.7.

space and time; they 'collapse into one undifferentiated point of consciousness, restful and blissful.' Thus while experiences in both *a* and *u* states are different for different beings, the undifferentiated and unbounded consciousness experienced in the deep sleep state is the same for everyone.

But there is the fourth state, beyond even the third. It is 'beyond all the elements, and all the letters. There is no commerce with it. It brings all distinctions and developments to end: as such, it is utterly unavailing. It is only peace, repose and oneness.' (Mândukya Upanishad 12)

The 'experiencer' of the fourth state is 'neither outward nor inward directed. He is not directed at all; so he cognises not, and is himself non-cognisable. He is without signs, without indications, unthinkable and indescribable. His only proof is his presence: peaceful, benign, pure oneness.' (Mândukya Upanishad 7). This is the state that brings to summation all the others, 'all that is there at present, all there was in the past, all there will be in the future, and whatever else beyond all these three.'

'Such', then says the Mândukya Upanishad (12), 'is *Om*, the very self indeed. He who knows this merges his self into the Self – yes, he who knows this.'

Owing to the close association of breath and air, *prâṇa* and *vâyu* are related, and yet distinct. *Prâṇa* itself is used in a variety of ways – breath, the vital breath, and also as the very life principle which animates even the minutest part of a being. While *prâṇa* as the vital principle is the subtlest form of energy that pervades the cosmos as well as the individual being, *vâyu* (air) is the cosmic breath, so that breath of the individual is but a part manifestation of the cosmic breath. Owing to this parallelism between breath and life, *prâṇa* and *vâyu* are sometimes identified with each other. *Vâyu* is the link between this and the next life, and the whole cosmos coheres into it. *Prâṇa* is the source of all the senses, into which they all return at the time of deep sleep; and, likewise at the cosmic level, it is the source of all the divinities and deities (*i.e.* the natural powers which like the senses keep the cosmos functioning) into which they all return at the end of a cosmic cycle or *kalpa*. Signifying the vital principle that pervades and sustains the universe and the individual being alike, *prâṇa* is thus used as a symbol of *brahman*: '*Prâṇa* is verily *brahman*.'

Âkâsha is often inappropriately translated as 'sky', 'ether', or even 'heaven'. Like so many Sanskrit terms, *âkâsha* too has no real English equivalent. The word closest to it is 'space', both as the indefinable infinite space, and as the intangible, minutest form of substance which imparts to all the tangible objects their manifest form. Although it is said to have been the first of the primal elements to be evolved from *brahman*, owing to its priority and formless pervasiveness, *âkâsha* is often likened to *brahman*. It is from *âkâsha* that objects and all beings take their rise, and into it they all return. Thus it is said that *âkâsha* is prior to all, and is their ultimate end.

In the interiority and formlessness of mind (*manas*) the authors of the Upanishads found an appropriate enough symbol for *brahman*. Mind is the cause of deliberation. It no doubt causes bondage to the worldly objects, but also, when awakened by meditation, it becomes the means of realising *brahman*. So the Upanishads say, 'Meditate on mind as *brahman*'.

The sun (Âditya) is often used as a metaphor, even a symbol, for *brahman*. It is the centre of our planetary space. Its life-inducing rays dispel darkness, and fill men's world with drive and energy. Its rise is like spiritual awakening, and its light is like spiritual light. In a manner of speech, therefore, *brahman* is the Sun of the universe, and the natural sun is only a phenomenal form of *brahman*.

The Upanishads also abound in analogies and metaphors. Uddâlaka, for instance, is explaining *brahman* to his son Shvetaketu, saying:

> 'The rivers, my son, run, the eastern (like the Gangâ) toward the east, the western (like the Sindhu) toward the west. They go from sea to sea (*i.e.* the clouds lift up the water from sea to the sky, and send it back as rain to the sea). They become indeed the sea, and those rivers, when they are in the sea, do not know, I am this or that river.
>
> 'In the same manner, my son, all these creatures, when they have come back from the True, know not that they have come back from the True. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they have become again and again.

'That which is the subtle essence, in it is the self of all that exists. It is the True. It is the Self, and thou, O Shvetaketu, art it.'

(Chândogya Upanishad 4.10.1–3)

Or consider the parable of the two birds:

'Two birds of the same kind and inseparable as friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

'On the same tree sits a man, immersed in sorrows, and grieving for his own impotence. But when he sees the other Lord contented and realises his glory, then his grief melts away.

'When the seer sees the brilliant maker and master (of the world) as the Person who has his source in *brahman*, then he is wise, and shaking off good and bad, he reaches the highest oneness, free from passions;

'For he is the breath shining forth in all beings; he who understands this becomes truly wise, not (like the other bird) a babbler any more . . . '

(Mundaka Upanishad 3.1.1–4)

In the following verses from the *Kaṭha Upanishad*, an idea about Brahman is conveyed by distinguishing various familiar objects related to chariot.

'Know the Self as one sitting in the chariot, the body as the chariot, the intellect as the charioteer, and the mind as the reins.

The senses they say are the horses, the objects of the senses their path. When he (the Highest Self) is in union with the body, the senses, and the mind, then the wise people call him the Enjoyer.'

(Kaṭha Upanishad 1.3.3–4)

However, proceeding through the Upanishad, it is soon discovered that the use of similes and symbols is only resorted to as initial or interim instructional devices, which the teachers employ in order to set the minds of the pupils in tune with the subject-matter of their pursuit, often to guide them to the path which could, if they of their own volition and effort persisted with it, lead them to the knowledge of *brahman*. As the instruction advances, and the

pupils gather greater insight, these practical aids are altogether dropped, and the pupils are induced to look far beyond these aids to the point where any form of speech or expression utterly fails; the point 'from whence all speech, with the mind, turns away unable to reach it' as says the Taittirîya Upanishad (2.9).

Interpreting Upanishads: differences and correspondences

As pointed out earlier, the thirteen Upanishads included in this volume – and some others of the same early period not covered here – are part of the Vedic literature, affiliated as they are to one or the other Vedic Samhitâs. They were authored by scores of seers and teachers over more than six centuries, and at different places in the vast territory of the Indian sub-continent. The necessity of retaining them in memory without committing them to writing for the sake of preserving them – as is true for the whole of the vast corpus of Vedic literature – also required that the compositions be made very brief and concise, by condensing the ideas in as few words as possible. Over the centuries, the memorised texts thus served only as shorthand devices, to be followed by extended verbal expositions in order to understand the ideas and maintain the tradition of knowledge. Furthermore, the treatises grew mainly for the purpose of teaching pupils who came from various backgrounds, with diverse experiences, and who were in different states of readiness. This required the teachers constantly to adjust and innovate their approach, style of expression, and even the course of instruction to suit every individual case. Last, but not least, the long interval between the times when these Upanishads were composed and when they came to be re-interpreted brought about many a semantic and substantive gap in the transmission of the Upanishadic tradition.

All this means that the Upanishads are filled with various strands of ideas and utterances which seem sometimes inconsistent and contradictory, or even obscure and baffling. And what is more they are susceptible to divergent interpretations. In this circumstance, the question inescapably arises whether the Upanishads as a whole truly present a single cohesive and coherent philosophical system, or whether they are merely an assortment of unrelated and divergent ideas.

Much of Western, or at any rate modern, scholarship has taken a

position which is, in different degrees, closer to the latter view. It has been pointed out that even where the Upanishads do present a distinct metaphysical standpoint, they are far from representing a formally complete philosophical system; that they are often marked by inconsistencies and irrelevancies, and even conflicting viewpoints; and that anyone looking for a sense of coherence and completeness in the Upanishads will soon be disappointed. If one were to ignore what we have said so far, treating the Upanishads as if they were a single, explicitly clear document produced at a single time; and, furthermore, in opposition to the Upanishadic injunction (*e.g.* Kaṭha Upanishad 1.2.9), if one were to let logic aid judgement, then the above criticism might not be altogether unreasonable.

However, the dominant ontological tradition in India has always maintained that all the Upanishadic texts are mutually consistent, and that they do expound a complete, coherent truth about the ultimate reality, namely, that all is One (*brahman*), and that there is identity of One (*brahman*) and the self (*âtman*). This central doctrine of the Upanishads is the cornerstone of the Vedanta philosophy, which is also faithfully shared by two other celebrated works of the early period, the *Bhagvadgîtâ* and *Brahma Sutras*. Together, these three works are therefore labelled *Prasthântrayi*, the fountainhead of Vedanta, in departure from the earlier emphasis on ritualism that had influenced all thought and works. Notwithstanding an allegiance to this doctrine, however, there have grown many different schools of philosophy also in India, mainly those attributed to Gaud apâda, Shankar, Râmânuja and Vallabha, which present varyingly different points of view. Differences between them are, however, mostly technical and epistemological.

It is beyond the scope of a short introduction to dwell upon these differences of views and interpretations. Nor can it be assumed that such a discussion would render the Upanishads clearer and easier to follow. What we have tried here is to adhere mainly to the generally agreed core position of the Vedanta. We have highlighted the major elements of its ontological standpoint and avoided those aspects which are not only liable to undermine clarity, but are also the source of most of the controversies. In the last analysis, however, it needs to be said that a truer understanding of the Upanishads can only arise from one's own experience, rather

than from views and comments offered by others, helpful as they often are for seeking direction and overcoming initial difficulties.

The doctrine of brahman: problems of morality and how it is overcome

Preserving the tradition of the knowledge of *brahman*, through its realisation by the individual seekers, was of paramount concern to the ancient seers and teachers of the Upanishads. But, high as this knowledge was in their esteem, they were far from deluded into believing that bringing it freely within the reach of society at large would better serve their objective or, for that matter, benefit the cause of humanity as such. On the contrary, they had reasons to fear that putting it indiscriminately into the hands of anybody and everybody might prove unsafe for society as well as for the tradition; for extreme dangers lay in letting the doctrine of *brahman* fall into the hands of those who were not qualified, and did not deserve, to receive it.

These dangers arose chiefly because the system of knowledge concerning *brahman* necessarily bypasses moral distinctions between good and bad, right and wrong: it transcends morality. It stands for a transcendental leap to a point of consciousness where, in fact, all distinctions, empirical or conceptual, vanish. True to their pursuit and faith, the Upanishadic teachers did not shy away from acknowledging that this annulment of distinctions naturally also stretched to the realm of morals. This is truly distinctive of the Upanishadic doctrine of *brahman*. It is quite different from what is found among the ancient Greek sages, or among the sages of China, where virtue is almost synonymous with knowledge, and vice antithetical to it. Thus the Brihadâranyaka states that for anyone who has been 'embraced by the (light of) the intelligent self',

> '. . . a father is not a father, a mother is not a mother, the worlds not worlds, the deities not deities, the Vedas not Vedas. Then a thief is not a thief, a killer not a killer, a pariah not a pariah, an outcast not an outcast, a monk not a monk, an ascetic not an ascetic. He is not followed by good, not followed by sin . . . '
>
> (Brihadâranyaka Upanishad 4.3.22)

Elsewhere it is said,

> He who knows (*brahman*), he is not overcome by these two

> thoughts: 'For some reason I have done bad', or 'For some reason I have done good' – he overcomes both, and neither what he has done, nor what he has omitted to do, affects him.
>
> . . . This eternal greatness of *brahman* does not grow bigger by work, nor does it grow smaller. Let man try to find (know) its trace, for having found (known) it, he is not sullied by any bad deed.
>
> (Brihadâranyaka Upanishad 4.4.22–23)

The Chândogya Upanishad (*e.g.* 7.2.1; 5.24.3; 8.4.1–2) makes explicit that good and bad are merely names or verbal distinctions, conceptions based on imperfect, partial knowledge. In the state of perfection, *i.e.* in the light of full knowledge of *brahman*, they no longer remain valid.

An even more uncompromising declaration to this effect is to be found in the following passage from Kaushîtaki. Indra (meaning *âtman* or the Self) is here instructing one Pratardana about self-knowledge.

> 'Know me only,' he says, 'That is what I deem most beneficial for man, that he should know me. (I am the one who had annihilated so many wicked ones on earth). And not one hair of me was harmed there . . . he who knows me thus, by no deed of his is his life harmed, not by killing of his mother, not by killing of his father, not by theft, not by destroying a foetus. If he even commits sin, brilliance does not desert his face'.
>
> (Kaushîtaki Upanishad 3.1)

It is difficult to imagine the authors of the Upanishads to have been apologetic about these utterances explicating the concept, or to have felt constrained to defend them, so integral is the transcendence from all distinctions to the doctrine of *brahman*. Merging the embodied self with universal Self implies *karma mukti*, or freedom from bondage to *karma*, where the 'fruits' of action no longer follow or touch one.

But in the hands of the fickle or feeble-minded, unable to go through the long and arduous discipline required for achieving this freedom, or in the hands of those who would, wilfully or unsuspectingly, disregard this discipline, and instead use the doctrine only to gain legitimacy for their own ignorance and

wickedness, the teaching of the Upanishads could be a cause of inestimable harm to society and of perversion of the whole doctrine. That the teachers of the Upanishads were alive to these risks is evident from a long story narrated in the Châ ndogya Upanishad (8.7–12). It describes very vividly how in the hands of Virochana (the *asura* Chief) the doctrine degenerated into some kind of an egoistical absolutism, whereas Indra (the Chief of the *devas*) using his faculty of discernment preserved patiently for many long years, finally succeeded in attaining the sublime knowledge.

The way to avert the risk, without compromising the purity and wholesomeness of the doctrine, was to restrict its transmission to those who could be trusted to adhere to its truth. This self-imposed restraint is again and again enjoined by the authors of the Upanishads. However, it was this practice of restricting the instruction to those seekers whose eligibility was proven beyond doubt that has earned for the doctrine – and the tradition of imparting it – the widely circulated epithet of 'secret', somewhat missing the whole point.

How then were the pupils selected? What were the criteria of eligibility? There are several instances in the various Upanishads which describe how the seekers were subjected to severe ordeals by the teachers in order to ascertain their fitness for the knowledge of Brahman. Nachiketâ is tested by Yama in the Kaṭha Upanishad. Similarly Pratardana by Indra (Kaushîtaki Upanishad), Janaka by Yâjñavalkya (Brihadâranyaka Upanishad), Ârunî by Pravahanâ (Brihadâranyaka Upanishad), Jânashruti Pautrâyana by Raikva (Châ ndogya Upanishad), and Brihadratha by Shâkâyana (Maitrâyanî Upanishad).

The elements nearly always mentioned in the Upanishads as the prerequisites for receiving instruction can be put broadly under two rubrics: (1) the intellectual readiness for absorbing Vedanta – such as indicated by the excellence of learning in various branches of Vedic knowledge; and (2) the mental strength – such as steadfastness and faith – required for following a long regimen of self-control, austerity and continence, and (*yogic*) concentration and meditation.

Thus Pippalâda in the Prashna Upanishad demanded of the six aspirants who approached him that they first stayed for a year at his hermitage practising austerities and continence while remaining

steadfast in their faith. On the other hand, Gautama in Chândogya Upanishad was so satisfied with Satyakâma's truthfulness and earnestness that he was at once taken on as a pupil, even though he was without prior Vedic learning.

The tests for acceptance of pupils also yielded clues about how to proceed with their instruction. The Upanishads are full of instances showing how the methods of imparting knowledge varied according to the varying needs of the pupils. Thus Gautama was impressed enough by what he saw in Satyakâma to actually leave him on his own to discover the path to knowledge, much against the entreaties of his own wife.

Some limitations and suggestions

Since the expressed intention of this series is to reach a wider general readership, I have tried to keep simplicity of comprehension as the keynote for the volume. Translations of thirteen Upanishads presented here have been rendered as far as possible clear and free of intricacies. Twelve of these translations (namely, Kaṭha, Isha, Kena, Taittirîya, Aitareya, Mundaka, Shvetâshvatar, Brihadâranyaka, Maitrayanî, Chândogya, Prashna, and Kaushîtaki) are from F. Max-Müller's celebrated and scholarly two-volumed *The Upanishads*, a work which appeared more than a century ago. The last, Mândukya Upanishad, has been freshly translated by me.

We have introduced some changes and made certain alterations in Max-Müller's translations. First, the scheme of transliteration of Sanskrit words has been changed – from one which was followed by him to what is far simpler to follow, and far more in conformity with current practice.[5] Second, the text has been revised so as to correct the few inaccuracies in Max-Müller's translation of the Sanskrit words, and simplify the construction where it was felt that readability was somewhat impaired. However, we have not altered the translator's original tenor and style.

Third, all the original comments, explanations and footnotes – often very lengthy and technical – have been dropped. These have been replaced by far fewer, simplified footnotes. To enable us do

5 Some Sanskrit words (*e.g.* Vishnu) have come fairly commonly into English usage. It was felt proper to leave them as such.

this, certain terms in Max-Müller's text were, wherever possible, altered so as to render the text clear by itself, and footnotes redundant. Fourth, and last, from the full texts of the Upanishads as offered by Max-Müller, we have omitted passages and verses whose significance depends on a detailed familiarity with the whole of Vedic lore, and which therefore not only appear odd but also affect the overall coherence.

A word or two about a literary practice which is often encountered in Indian classical literature, and which can give rise to some confusion in the minds of those who are unfamiliar with it, or with the meanings of Sanskrit words. It is often the case that a person is addressed by a variety of names. Other than one's own name, these other names are usually derived from lineage, some illustrious figure in the line of descent, father or mother, place of origin, etc. In the Kaṭha Upanishad, for instance, Nachiketâs' father Vâjashravasa is also called Gautama, Auddalaki, Ârunî, etc.

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SUREN NAVLAKHA

THE UPANISHADS

1 *Kaṭha Upanishad*

CHAPTER ONE

I

1 Vâjashravasa, desirous [of heavenly rewards], surrendered all that he possessed [at a sacrifice]. He had a son of the name of Nachiketas.

2 When the [promised] presents were being given [to the priests], faith entered into the heart of Nachiketas [his son], who was still a boy, and he thought:

3 'Unblessed, surely, are the worlds to which a man goes by giving [as his promised present at a sacrifice] cows which have drunk water, eaten hay, given their milk, and are barren.'

4 He [knowing that his father had promised to give up all that he possessed, and therefore his son also] said to his father: 'Dear father, to whom wilt thou give me?'

He said it a second and a third time. Then the father replied [angrily]:

'I shall give thee unto Yama [Death].'

[The father having said so, though in haste, had to be true to his word and to sacrifice his son.]

5 The son said: 'I go as the first, at the head of many [who have still to die]; I go in the midst of many [who are now dying]. What will be the work of Yama [the ruler of the departed] which today he has to do unto me?

6 'Look back how it was with those who came before, look forward how it will be with those who come hereafter. A mortal ripens like corn, like corn he springs up again.'

[Nachiketas enters into the abode of Yama Vaivasvata, and there was no one there to receive him. Thereupon one of the attendants of Yama is supposed to say:]

7 'Fire enters into the houses, when a *brâhmaṇa* enters as a guest. That fire is quenched by this peace-offering – bring water, O Vaivasvata!

8 'A *brâhmaṇa* that dwells in the house of a foolish man without receiving food to eat, destroys this man's hopes and expectations, his possessions, his righteousness, his sacred and his good deeds, and all his sons and cattle.'

[Yama, returning to his house after an absence of three nights, during which time Nachiketas had received no hospitality in his house, says:]

9 'O *brâhmaṇa*, as thou, a venerable guest, hast dwelt in my house three nights without eating, therefore choose now three boons. Hail to thee! and welfare to me!'

10 Nachiketas said: 'O Death, as the first of the three boons I choose that Gautama, my father, be made calm, kind, and free from anger towards me; and that he may know me and greet me, when I shall have been dismissed by thee.'

11 Yama said: 'Through my favour Auddâlaki Âruṇi, thy father, will know thee, and be again towards thee as he was before. He shall sleep peacefully through the night, and be free from anger, after having seen thee freed from the mouth of death.'

12 Nachiketas said: 'In the heavenly world there is no fear; thou art not there, O Death, and no one is afraid on account of old age. Leaving behind both hunger and thirst, and out of the reach of sorrow, all rejoice in the world of heaven.'

13 'Thou knowest, O Death, the fire-sacrifice which leads us to heaven; tell it to me, for I am full of faith. Those who live in the heavenly world reach immortality – this I ask as my second boon.'

14 Yama said: 'I will tell thee, learn it from me; and when thou understandest that fire-sacrifice which leads to heaven, know, O Nachiketas, that it is the attainment of the endless worlds, and their firm support, hidden in darkness.'

15 Yama then told him about that fire-sacrifice, the beginning of all the worlds, and what bricks are required for the altar, and how many, and how they are to be placed. And Nachiketas repeated all as it had been told to him. Then Death, being pleased with him, said again:

16 The great soul [Yama], being satisfied, said to him: 'I give thee

now another boon; that fire-sacrifice shall be named after thee; take also this many-coloured chain.[1]

17 'He who has three times performed this Nâchiketa rite, and has been united with the three [father, mother, and teacher], and has performed the three duties [study, sacrifice, almsgiving] overcomes the cycle of birth and death. When he has learnt and understood this fire, which knows [and makes us know] all that is born of *brahman*, which is venerable and divine, then he obtains everlasting peace.

18 'He who knows the three Nâchiketa fires, and knowing the three, piles up the Nâchiketa sacrifice, he, having first thrown off the chain of death, rejoices in the world of heaven, beyond the reach of grief.

19 'This, O Nachiketas, is thy fire which leads to heaven, and which thou hast chosen as thy second boon. That fire all men will proclaim. Choose now, O Nachiketas, thy third boon.'

20 Nachiketas said: 'There is that doubt, when a man is dead – some saying, he is; others, he is not. This I should like to know, taught by thee; this is the third of my boons.'

21 Death said: 'On this point even the divines of olden times have had doubts; it is not easy to understand. That subject is too subtle. Choose another boon, O Nachiketas, do not press me, and let me off that boon.'

22 Nachiketas said: 'On this point even the divines have doubted indeed, and thou, Death, hast declared it to be not easy to understand, and another teacher like thee is not to be found – surely no other boon is like unto this.'

23 Death said: 'Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, gold, and horses. Choose the wide abode of the earth and live thyself for as many harvests as thou desirest.

24 'If you can think of any boon equal to that, choose that, choose wealth, and long life. Be a king, Nachiketas, on the wide earth. I make thee the enjoyer of all desires.

25 'Whatever desires are difficult to attain among mortals, ask for them according to thy wish – these fair maidens with their chariots and musical instruments – such as are indeed not to be obtained by men – be waited on by them whom I give to thee, but do not ask me about dying.'

26 Nachiketas said: 'These things last till tomorrow, O Death, for they wear out this vigour of all the senses. Even the whole of life is short. Keep thou thy horses, keep dance and song for thyself.
27 'No man can be made happy by wealth. Shall we possess wealth, when we see thee? Shall we live, as long as thou rulest? Only that boon [which I have chosen] is to be chosen by me.
28 'What mortal, slowly decaying here below, after having a glimpse of immortality and freedom from decay enjoyed by the immortals, cherishes a long life, after he has pondered on the pleasures which arise from beauty and love?
29 'No, that on which there is this doubt, O Death, tell me what there is in that great hereafter. Nachiketas does not choose another boon but that which enters into the hidden world.'

2

1 Death said: 'The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good; he who chooses the pleasant, misses his end.
2 'The good and the pleasant approach man: the wise goes round about them and distinguishes them. Yea, the wise prefers the good to the pleasant, but the fool chooses the pleasant through greed and avarice.
3 'Thou, O Nachiketas, after pondering all pleasures that are or seem delightful, hast dismissed them all. Thou hast not gone on to the road that leadeth to wealth, in which many men perish.
4 'Wide apart and leading to different points are these two: ignorance and wisdom. I believe Nachiketas to be one who desires knowledge, for even many pleasures did not tear thee away.
5 'Fools dwelling in darkness, fancying themselves in their own conceit to be wise and learned and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.
6 'The hereafter never rises before the eyes of the non-discerning, fooled as he is by the delusion of wealth. "This

is the world," he thinks, "there is no other;" – thus he falls again and again under my [death's] sway.

7 'He [the Self] of whom many are not even able to hear, and whom many, even when they hear of him, do not comprehend; wonderful is a man, when found, who is able to teach of him [the Self]; wonderful is he who comprehends him, when taught by an able teacher.

8 'That [Self], when taught by an inferior man, is not easy to know, even though often thought upon; unless it be taught by another, there is no way to it, for it is inconceivably subtler than the subtle.

9 'That knowledge is not to be obtained by argument: but when it is taught by another, then, O dearest, it is easy to understand. Thou hast obtained it now; thou art truly a man of true resolve. May we have always an inquirer like thee!'

10 Nachiketas said: 'I know that what is called a treasure is transient, for the eternal is not obtained by things which are not eternal. Hence the Nâchiketa fire [sacrifice] has been laid by me [first]; then, by means of transient things, I have obtained what is not transient [the teaching of Yama].'

11 Yama said: 'Though thou hadst seen the fulfilment of all desires, the foundation of the world, the endless rewards of good works, the shore where there is no fear, the greatness of fame, the wide restful abode, yet being wise thou hast with firm resolve dismissed it all.

12 'The wise who, by means of meditation on his Self, recognises the Primal, who is difficult to be seen, who has entered into the dark, who is hidden in the cave of the heart, who dwells in the abyss, he indeed leaves joy and sorrow far behind.

13 'A mortal who has heard this and embraced it, who has separated from it all qualities, and has thus reached the subtle Being, rejoices, because he has obtained what is a cause for rejoicing. The house [of *brahman*] is open, believe, O Nachiketas.'

14 Nachiketas said: 'That which thou seest as neither this nor that, as neither effect nor cause, as neither past nor future, tell me that.'

15 Yama said: 'That word [or goal] which all the Vedas speak of, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is *Om*.'

16 'That [imperishable] syllable means *brahman*, that syllable means the highest [*brahman*]; he who knows that syllable, whatever he desires is his.

17 'This is the best support, this is the highest support; he who knows that support is magnified in the world of Brahmâ.

18 'The knowing [self] is not born, it dies not; it sprang from nothing, nothing sprang from it. The primal is unborn, eternal, everlasting; he is not killed, though the body is killed.

19 'If the killer thinks that he kills, if the killed thinks that he is killed, they do not understand; for this one does not kill, nor is that one killed.

20 'The Self, smaller than small, greater than great, is hidden in the heart of every being. A man who is free from desires and free from grief, sees the majesty of the Self by the grace of the Self.

21 'Though sitting still, he walks far; though lying down, he moves everywhere. Who, save myself, is able to know that highest being who rejoices and rejoices not?

22 'The wise who knows the Self as bodiless within the bodies, as unchanging in changing things, as great and all pervading, does never grieve.

23 'The Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him [his body] as his own.

24 'But he who has not first turned away from his wickedness, who is not serene and subdued, or whose mind is not at rest, he can never obtain the Self [even] by knowledge.

25 'Who then knows where he is, he for whom the *brâhmaṇas* and Kshatriyas[2] are [as it were] but food, and death itself a condiment?'

3

1 Yama continued: 'There are the two, the self [*âtman*] and the ego [*jîva*], drinking their reward in the world of their own works, seated into the cave [of the heart], dwelling on the highest summit [the space in the heart]. Those who know *brahman* call them light and shade; and so do those householders who perform the fivefold fire sacrifice.

2 'May we be able to master that Nâchiketa rite which is a bridge for sacrificers; also that which is the highest, imperishable *brahman* for those who wish to cross over to the shore of fearlessness.

3 'Know the self as one sitting in the chariot, the body as the chariot, the intellect the charioteer, and the mind the reins.

4 'The senses they say are the horses, the objects of the senses their path. When he [the highest self] is in union with the body, the senses, and the mind, then wise people call him the enjoyer.

5 'He who has no understanding and whose mind [the rein] is never firmly held, his senses [horses] are unmanageable, like vicious horses of a charioteer.

6 'But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

7 'He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.

8 'But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.

9 'But he who makes understanding his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place, the all-pervading self.

10 'Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect; the great self is beyond the intellect.

11 'Beyond the Great [Self] there is the unmanifest, beyond the unmanifest there is the *purusha* [person, the spirit]. Beyond the spirit there is nothing – that is the goal, end of the journey.

12 'The self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.

13 'A wise man should keep down speech and mind; he should keep them within the self which is knowledge; he should keep knowledge within the self which is the great; and he should keep that [the Great] within the Self which is the Quiet.

14 'Rise, awake! Having obtained your boons, understand them! The sharp edge of a razor is difficult to pass over; thus the wise say the path [to the Self] is hard.

15 'He who has perceived that which is without sound, without touch, without form, without decay, without taste, without smell, eternal, without beginning, without end, beyond the great, and is unchangeable, he is freed from the jaws of death.'

[*Verses 16–17 are omitted.*]

CHAPTER TWO

ॐ १ ॐ

1 Yama continued: 'The Self pierced the openings [of the senses] so that they turn outward: therefore man looks outward, not inward into himself. Some wise man, however, with his eyes closed and yearning for immortality, saw the Self behind.

2 'The ignorant go after outward pleasures, and fall into the snare of widespread death. Wise men only, knowing the nature of what is immortal, look not for anything stable here among things unstable.

3 'That by which we know form, taste, smell, sounds, and touch, by that also we know what exists besides. This is that [which thou hast asked for].

4 'The wise, when he knows that that by which he perceives all objects while awake or in sleep is the great all-pervading Self, grieves no more.

5 'He who knows the living spirit within, which eats honey [*i.e.* experiences objects] as being the Self, the author of the past and the future, fears no more thereafter. This is that.

6 'He who knows Hiranyagarbha,[3] who was the first to be born from the brooding heat [he was born before the five elements of water, fire, air, space and earth], who, entering into the cavity of the heart of everybody, abides therein, and perceives through the elements and the senses. This is that.

7 '[He who knows] Aditi, the Enjoyer, and the divinity of all deities, who, arising with *prâṇa* [breath or Hiranyagarbha], enters into the cavity of the heart, abides therein, and is born through the elements. This is that.

8 'There is Agni [fire], the all-seeing, hidden in the two fire-sticks, well-guarded like a child [in the womb] by the mother, day after day to be adored by men when they awake and bring oblations. This is that.

9 'And that from where the sun rises, and where it goes to set, there all the *devas* are contained, and no one goes beyond. This is that.

10 'What is here [visible in the world], the same is there [invisible in *brahman*]; and what is there, the same is here. He who sees any difference [between things here or between *brahman* and the world], goes from death to death.

11 'Only by the mind is this [*brahman*] to be obtained, and then there is no difference whatsoever. He goes from death to death who sees any difference here.

12 'The person [*purusha*], of the size of a thumb,[4] stands in the middle of the self [body?]. Knowing him as the author of the past and the future, one fears no more. This is that.

13 'That person, of the size of a thumb, is like a light without smoke, author of the past and the future, he is the same today and tomorrow. This is that.

14 'As rainwater falling on a mountain ridge runs down the rocks on all sides, so does he, who sees a difference between things, run after them [distractedly] on all sides.

15 'As pure water poured into pure water remains the same, so, O Gautama, is the self of a seer thinker who knows [*i.e.* is one with the Self].'

2

1 Yama: 'There is a city[5] with eleven gates[6] belonging to the unborn [*brahman*], whose thoughts are never perverse. He who approaches it, grieves no more, and liberated [from all bonds of ignorance] becomes free. This is that.

2 'He [*brahman*] is the swan [sun], dwelling in the bright heaven; he is the *vasu* [air], dwelling in the sky; he is the sacrificer [fire], dwelling in the hearth; he is the guest [*soma*], dwelling in the sacrificial jar; he dwells in men, in *devas*, in the firmament, in the cosmic order; he is born of water, of earth, of mountains; of sacrifice, he is the true and the great.

3 'He [*brahman*] it is who sends up the breath [*prâṇa*], and who throws back the breath [*apâna*]. All the *devas* [senses] worship him, the dwarf, who sits in the centre.

4 'When that self [the incorporated *brahman*], who dwells in the body, is torn away and freed from the body, what remains then? This is that.

5 'No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom these two repose.

6 'Well then, O Gautama, I shall tell thee this mystery, the everlasting *brahman*, and what happens to the self, after reaching death.

7 'Some re-enter the womb in order to have a body, as [organic] beings, others go into [inorganic] matter, according to their work and according to their knowledge.

8 'He, the highest person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the radiant, that is *brahman*, that alone is called the immortal. All worlds are contained in it, and nothing goes beyond. This is that.

9 'As fire, though one, after it has entered the world, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

10 'As air, though one after it has entered the world, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

11 'As the sun, the eye of the whole world, is not defiled by the external defects seen by the eyes, so is the one Self within all beings and also without, never tainted by the happenings of the world.

12 'There is one ruler, the Self within all things, who makes his one form manifold. The wise who perceive him within their self, to them belongs eternal happiness, not to others.

13 'There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many. The wise who perceive him within their self, to them belongs eternal peace, not to others.

14 'They perceive that highest indescribable pleasure, the supreme bliss, saying, This is that. How then can I understand it? Has it its own light, or does it reflect light?

15 'The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.

3

1 'There is that ancient holy fig tree, whose roots grow upward and whose branches grow downward – that indeed is called the radiant, that is called *brahman*, that alone is called the Immortal. All worlds are contained in it, and nothing goes beyond. This is that.[7]

2 'Whatever there is, the whole world, when gone forth [from the *brahman*], trembles in its breath. That *brahman* is a great terror, like a drawn sword. Those who know it become immortal.

3 'From terror of *brahman* fire burns, from this terror the sun gives heat, from this terror Indra and Air, and Death, as the fifth, run to perform their errands.

4 'If a man could not understand it before his body falls asunder, then he will take body again in the world of creation.

5 'As in a mirror, so [may it be seen] here in this body; as in a dream, so in the world of the *manes*;[8] as in the water, so in the world of the Gandharvas;[9] as in light and shade, so in the world of Brahmâ.

6 'Distinct [from the *âtman* or self] are the senses, and their rise and restfulness serves their own distinctive existence [and not of the *âtman*]. Knowing thus, a wise man grieves no more.

7 'Beyond the senses is the mind, beyond the mind is its essence [intellect], higher than the intellect is the great self, higher than the great, the unmanifest.

8 'Beyond the unmanifest is the person, the all-pervading, entirely free of quality and entirely imperceptible. Anyone who has known him is liberated, and obtains immortality.

9 'His form is not to be seen, no one beholds him with the eye. He gets revealed by controlling the heart, the intellect, the mind. Those who know this, are immortal.

10 'When the five instruments of knowledge [the five senses] stand still, together with the mind at rest, and when the intellect does not move, that is called the highest state.

11 'This, the firm holding back of the senses, is what is called *yoga*.[10] he must be in a state of thoughtlessness then, for *yoga* is realised or it is lost.

12 'He [the Self] cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says: "He is"?

13 'By the words "he is", is he to be apprehended, accepting the reality of both [the invisible *brahman* and the visible world] as coming from *brahman*. When he has been thus apprehended by the words "he is", then his reality reveals itself.

14 'When all desires that dwell in the heart cease, then the mortal becomes immortal, and obtains *brahman*.

15 'When all the ties of the heart are severed here on earth, then the mortal becomes immortal – here ends the teaching.'

[*Verses 16–17 are omitted.*]

18 Having received this knowledge taught by Death and the rule of *yoga* [meditation], Nachiketa became free from passion and death, and obtained *brahman*. Thus it will be with anyone else also who knows thus what relates to the self.

19 May he protect us[11] both! May he receive us both! May we acquire strength together! May our knowledge shine! May we have no ill feeling between us! *Om!* Peace! peace! *Harih, Om!*

2 *Isha Upanishad*

1 All this, whatsoever that moves in this moving universe is encompassed by the Self. When thou hast surrendered all that [*i.e.* the material wealth], and wilt seek not what others [continue to] possess, then thou mayest truly enjoy.

2 Should a man wish to live a hundred years, performing works alone [without desiring their fruits], and not in any other way: work will not cling to a man.

3 There are the worlds of the Asuras, the wicked ones, covered with blinding darkness. They who have destroyed their self [who perform works, without having arrived at a knowledge of the true self], they go after death to those worlds.

4 That self, though never stirring, is swifter than thought. The *devas*[1] never reach it, it walks ahead of them. Though staying still, it overtakes the others who are running. By it the life-giving Air bestows powers on all living beings.

5 The Self stirs and it stirs not; it is far, and it is near. It is inside of all this, and it is outside of all this.

6 He who sees all beings in the Self, and the Self in all beings, he never is away from it.

7 When to a man who understands, the Self in oneself has become one with all things, what sorrow, what trouble can there be for him who has known that unity?

8 It [the Self] fills all, radiant, bodiless, scatheless, pure, untouched by sin. It is the seer, thinker, all-pervading, self-existing; it keeps all things in their right places for eternal years.

9 All those who are devoted to what is not real knowledge [works], enter into blind darkness: those who only delight in knowledge, enter, as it were, into greater darkness.[2]

10 One thing, they say, is obtained from real knowledge; another, they say, from what is not knowledge. Thus we have heard

from the wise who taught us this.

11 He who knows at the same time both knowledge and not-knowledge, overcomes death through not-knowledge, and obtains immortality through knowledge.

12 All those who only worship what is the true cause [unmanifest], enter into blind darkness: those who only delight in the not true cause [manifest], enter, as it were, into greater darkness.[3]

13 One thing, they say, is obtained from [knowledge of] the cause; another, they say, from [knowledge of] what is not the cause. Thus we have heard from the wise who taught us this.

14 He who knows at the same time both the cause [unmanifest] and the perishable [manifest], overcomes death by [knowledge of] the manifest and obtains immortality through [knowledge of] the true cause.

15 The door of the true is covered with a golden disc. Open that, O Sun, that we may see the nature of the true.

16 O Sun, the nourisher, the only seer, the controller of all, the giver of light, son of Prajâpati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am what he is [*viz.* the person in the Sun].

17 May my life enter the immortal breath. Then may this body end in ashes. *Om*! remember, O Mind! Remember thy deeds! Remember thy deeds!

18 O Agni, lead us on to wealth [beatitude] by a good path, thou, O Lord, who knowest all things! Keep away from us deceitful sin, and we shall offer thee the fullest praise!

3 *Kena Upanishad*

I

1 The pupil asked: 'Sent forth by whom, impelled by whom does the mind proceed on its errand? At whose command does the first breath go forth? At whose wish do we utter this speech? What power directs the eye, or the ear?'

2 The teacher replied: 'It is the ear of the ear, the mind of the mind, the speech of speech, the breath of the breath, and the eye of the eye. Detached [from the senses] the wise, on departing from this world, become immortal.

3 'The eye does not go thither, nor speech, nor mind. We do not know it, we do not understand it, how anyone can teach it.

4 'It is other than the known; it is also above the unknown. Thus we have heard from those of old who taught us this.

5 'That which is not expressed by speech, but that by which speech is expressed, that alone know as *brahman*, not that which people here adore.

6 'That which does not think by mind, but that by which, they say, the mind thinks, that alone know as *brahman*, not that which people here adore.

7 'That which does not see by the eye, but that by which the eyes see, that alone know as *brahman*, not that which people here adore.

8 'That which does not hear by the ear, but that by which the ear hears, that alone know as *brahman*, not that which people here adore.

9 'That which does not breathe by life, but that by which life breathes, that alone know as *brahman*, not that which people here adore.'

2

1 The teacher said: 'If thou thinkest I know it well, then thou knowest surely little; what is it that is thou, what is it that is of the divines? Reflect upon it seriously.' 'I think it is known,' replied the pupil.
2 The teacher said: 'I do not think I know it well, nor do I know that I do not know it. He among us who knows it, knows it, but he does not know that he does not know it.
3 'He by whom it is not thought [since it is beyond thought], by him it is thought; he by whom it is known, knows it not [since it is unknowable]. It is not understood by those who understand it, it is understood by those who do not understand it.
4 'It is thought to be known [as if] by self-awakening, and [then] we obtain immortality indeed. By the self we obtain strength, by knowing we obtain immortality.
5 'If a man knows this here, that is the true [end of life]; if he does not know this here, then there is great loss [new births]. The wise who have thought on all things and have realised the self in them become immortal.

3

1 *Brahman* once saw to the victory of the *devas*. The *devas* became elated by the victory, and they thought, this victory is ours, this greatness is ours.
2 *Brahman* noticed this conceit and appeared to them. But they did not know it, and said: 'What spirit is this?'
3 They said to Agni [fire]: 'O Jâtavedas,[1] find out what spirit is this.' 'Yes,' he said.
4 He ran toward it, and *brahman* said to him: 'Who are you?' he replied: 'I am Agni, I am Jâtavedas.'
5 *Brahman* said: 'What power is in you?' Agni replied: 'I could burn all whatever there is in the world.'
6 *Brahman* put a straw before him, saying: 'Burn this.' He went

towards it with all his might, but he could not burn it. Then he returned to others and said: 'I could not find out what spirit is this.'

7 Then they said to Vâyu [air]: 'O Vâyu, find out what spirit is this.' 'Yes,' he said.

8 He ran toward it, and *brahman* said to him: 'Who are you?' He replied: 'I am Vâyu, I am Mâtarishvan.'[2]

9 *Brahman* said: 'What power is in you?' Vâyu, replied: 'I could blow off all, whatever there is in the world.'

10 *Brahman* put a straw before him, saying: 'Blow it off.' He went towards it with all his might, but he could not blow it off. Then he returned to others and said: 'I could not find out what spirit is this.'

11 Then they said to Indra: 'O Maghavan,[3] find out what spirit is this.' He went towards it, but it disappeared from before him.

12 Then in the same space Indra came towards a woman, highly adorned: it was Umâ, the daughter of the divine mountain lord. He asked her: 'Who is that spirit?'

4

1 She replied: 'It is *brahman*. It is through the victory of *brahman* that you have become great.' Thus he knew that it was *brahman*.

2 Therefore these *devas* [Agni, Vâyu and Indra] are, as it were, above the other divines, for they touched the *brahman* nearest.

3 And therefore Indra is, as it were, above all the other divines, for he touched it nearest, he first knew it.

4 This is the instruction about *brahman*, with regard to meditation. It is that which now flashes forth in the lightning, and now vanishes again.

5 And this is the instruction about *brahman*, with regard to the [individual] self: It is that toward which the mind seems to move, and by it remembers again and again.

6 That *brahman* is the indwelling self in every being. And thus it is to be meditated on. All beings seek him who know this.

7 The pupil: 'Sir, teach me the Upanishad.' The teacher: 'As you have asked me to tell you the Upanishad, the Upanishad has

now been told to you. We have told you the knowledge of *brahman*.

8 'The legs on which that knowledge stands are concentration, self-control and sacrifice; the *vedas* are its other limbs; the true is its abode.

9 'He who knows this Upanishad, and has dispelled sin, is firmly established in the infinite, unconquerable world of *brahman*, yea, in the world of heaven.'

4 *Taittirîya Upanishad*

CHAPTER ONE

॥ 1 ॥

1 *Harih, om!* May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu.

Adoration to *brahman*! Adoration to thee, O Vâyu [air]! Thou indeed art the visible *brahman*. I shall proclaim thee alone as the visible *brahman*. I shall proclaim the right. I shall proclaim the true.

May it protect me! May it protect the teacher! yes, may it protect me, and may it protect the teacher! *Om!* Peace! peace! peace!

॥ 2 ॥

1 *Om!* Let us explain *shîkshâ*, the doctrine of pronunciation, *viz.* letter, accent, measure, stress [in the formation of letters], modulation, and combination of letters. This is the lesson on *shîkshâ*.

॥ 3 ॥

1 May glory come to both of us [teacher and pupil] together! May Vedic light belong to both of us!

Now let us expound the the sacred teaching of combination under five heads, with regard to the worlds, the luminaries, knowledge, progeny and self [body]. People call these the great combinations.

First with regard to the worlds. The earth is the prior element, heaven the latter, space their union;

2 That union takes place through air. So much with regard to the worlds.

Next, with regard to the heavenly lights. Fire is the prior element, the sun the latter, water their union. That union takes place through lightning. So much with regard to the luminaries.

Next, with regard to knowledge. The teacher is the prior element,

3 The pupil the latter, knowledge their union. That union takes place through the recitation of the *veda*. So much with regard to knowledge.

Next, with regard to progeny. The mother is the prior element, the father the latter, progeny their union. That union takes place through procreation. So much with regard to progeny.

4 Next, with regard to the self [body]. The lower jaw is the prior element, the upper jaw the latter, speech their union; that union takes place through speech. So much with regard to the self. These are the great combinations. He who knows these combinations, he who knows these unions, as here explained, becomes united with progeny, cattle, vedic light, [knowledge] food, and with the heavenly world.

4

1 May that which is the most exalted of the Vedic hymns, which assumes all forms, which has risen from the *vedas*, from the Immortal, may that Indra [the lord] strengthen me with wisdom! May I, O God, become an upholder of the Immortal!

May my body be able, my tongue sweet, may I hear fully with my ears! Thou [*om*] art the shrine [of *brahman*], covered by wisdom. Guard what I have learnt.

Sri [fortune] brings near and spreads,

2 And provides, without delay, clothes, cattle, food, and drink at all times; therefore bring that Sri [fortune] hither to me, with her cattle and wool! Hail. May students of sacred knowledge

come to me. May they come from all sides. Hail. Svâhâ! May they come forth to me. Hail. May they enjoy peace. Hail. May they enjoy peace. Hail.

3 May I be glorious among men. Hail. May I be better than the richest. Hail. May I enter into thee, O treasure [*om*]. Hail. Thou, O treasure, enter into me. Hail. Thou, O treasure, enter into me. Hail. In thee, consisting of a thousand branches, in thee, O treasure, I am cleansed. Hail. As water runs downward, as the months go to the year, so, O preserver of the world, may students of sacred knowledge always come to me from all sides. Hail.

(1) Thou art the refuge! Enlighten me! Take possession of me!

5

1 *Bhû*, *bhuvah*, *suvah*, these are the three sacred utterances. Mâhâchamasa taught a fourth, *viz*. *mahah*, which is *brahman*, which is the Self. The others [*devas*] are its limbs.

2 *Bhû* is this world, *bhuvah* is the sky, *suvah* is the other world. *Bhû* is Agni [fire], *bhuvah* is Vâyu [air], *suvah* is Aditya [sun]. *Mahah* is the moon.[1] All the heavenly lights are increased by the moon.

3 *Bhû* is the *rik*-verses, *bhuvah* is the *sâman*-verses, *suvah* is the *yajus*-verses. *Mahah* is *brahman*. All the Vedas are made great by the *brahman*.

4 *Bhû* is *prâṇa* [in-breathing], *bhuvah* is *apâna* [out-breathing], *suvah* is *vyâna* [back-breathing]. *Mahah* is food. All breathings are increased by food.

5 Thus there are these four times four, the four and four sacred utterances. He who knows these,

Knows the *brahman*. All *devas* bring offerings to him.

6

1 There is the space within the heart, and in it there is the person [*puruśa*] consisting of mind, immortal, golden.

Between the two palates there hangs the uvula, like a nipple – that is the starting-point of the path to Brahma. It ends where the root of the hair divides. There he opens the two sides of the head, and saying *bhû*, he enters Agni [the fire]; saying *bhuvah*, he enters Vâyu [air];

2 Saying Suvah, he enters Aditya [sun]; saying *mahah*, he enters *brahman*. He there attains sovereignty, he reaches the lord of the mind. He becomes lord of speech, lord of sight, lord of hearing, lord of knowledge. Nay, more than this. There is *brahman* whose body is space, whose nature is true, rejoicing in the senses [*prâṇa*], delighting in the mind, perfect in peace, and immortal.

(1) Meditate thus, O able one!

7

1 The earth, the sky, heaven, the four [main] quarters, and the intermediate quarters [constitute the five worlds]. Fire, air, sun, moon, and the stars [constitute the five divinities]. Water, herbs, trees, space, and the embodied self [constitute the five substances]. So much with reference to material world [*bhûta*].

Now with reference to the body: up-breathing, down-breathing, back-breathing, out-breathing, and on-breathing [constitute the fivefold *prâṇas*, the life force]. The eye, the ear, mind, speech, and touch [constitute the five sense divines]. The skin, flesh, muscles, bones, and marrow [constitute the five substances]. Having dwelt on this [fivefold arrangement of the worlds and the body], the seer said: 'Whatever exists is fivefold.'

2 By means of the inner fivefold set one unites with the external fivefold material world.

8

1 *Om* is *brahman*.
2 *Om* is all this.
3 *Om* is identity. When the priests are told, '*Om*, recite,' they recite.
4 Uttering *om* they sing *sâman* hymns.
5 Uttering *om* they recite laudatory hymns.
6 Uttering *om* the officiating priest responds to his work.
7 Uttering *om* the chief priest gives his consent.
8 Uttering *om* the sacrificer permits the performance of the Agnihotra sacrifice.
9 In uttering *om* when one begins to recite *vedas* he shows his sincerity and earnestness,
10 For the attainment of *brahman*. He verily attains *brahman*.

9

1 [What is most necessary to reach the supreme goal?] Rightness,[2] and studying and teaching the *veda*. Truth, and studying and teaching the *veda*. Austerity, and studying and teaching the *veda*. self-control, and studying and teaching the *veda*. Tranquility, and studying and teaching the *veda*. Kindling the sacrificial fire, and studying and teaching the *veda*. Performance of the *agnihotra* sacrifice, and studying and teaching the *veda*. Hospitality to guests, and studying and teaching the *veda*. Humanity, and studying and teaching the *veda*. Having offsping, and studying and teaching the *veda*.

(1-6) Marriage, and studying and teaching the *veda*. Marrying the children, and studying and teaching the *veda*.

Satyavachas Râhitara thinks that truth alone is necessary. Taponitya Paurasishti thinks that austerity alone is necessary. Nâka Maudgalya thinks that studying and teaching the *veda* alone are necessary – for that is austerity, that is austerity.

X 10 X

1 'I am he who shakes the tree [*i.e.* the tree of the world, which has to be cut down by knowledge].
2 My glory is like the summit of a mountain.
3 I, whose pure light [of knowledge] has risen high, am that which is truly immortal, as it resides in the sun.
4 I am wise, immortal, imperishable.'
5 These were the words of the seer Trishanku on attainment of knowledge [of *veda*].

X 11 X

1 After having taught the *veda*, the teacher instructs the pupil: 'Say what is true! Do thy duty! Do not neglect the study of the *veda*! After having brought to the teacher his proper gift, [*i.e.* on completing *vedic* studies] do not cut off the line of children! Do not swerve from the truth! Do not swerve from duty! Do not neglect what is useful! Do not neglect greatness! Do not neglect the learning and teaching of the *veda*!
2 'Do not neglect the [sacrificial] works due to the deities and *manes*! Let thy mother be to thee like unto a divine! Let thy father be to thee like unto a divine! Let thy teacher be to thee like unto a divine! Let thy guest be to thee like unto a divine! Actions that are blameless, those should be performed, not others. Good works that have been performed by us, those should be observed by thee,
3 'Not others. And there surely are some *brâhmaṇas* better than us. Comfort them; give them seat. Whatever is given should be given with faith, not without faith – with joy, with modesty, with fear, with kindness. If there should be any doubt in thy mind with regard to any sacred act or with regard to conduct,
4 'In that case conduct thyself as *brâhmaṇas* who possess good judgement conduct themselves therein, as long as they are not too severe, but devoted to duty. And with regard to persons

who have been accused of wrongdoing, conduct thyself as *brâhmaṇas* who possess good judgement conduct themselves therein, as long as they are not too severe, but devoted to duty. (1–7)

'This is the command. This is the teaching. This is the true purport of the *veda*. This is the direction. Thus should you observe. Thus should this be observed.'

12

1 May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu! Adoration to *brahman*! Adoration to thee, O Vâyu! Thou indeed art the visible *brahman*. I proclaimed thee alone as the visible *brahman*.

I proclaimed the right. I proclaimed the true. It protected me. It protected the teacher. Yes, it protected me, it protected the teacher. *Om!* Peace! peace! peace!

CHAPTER TWO

Invocation

Harih, om! May the *brahman* protect us both [teacher and pupil]! May it be pleased with us both! May we acquire strength together! May our knowledge grow bright! May we never have ill-feeling between us! *Om*, Peace! peace! peace!

1

He who knows the *brahman* attains the highest [*brahman*]. On this the following verse is recorded:

'He who knows *brahman* as the real, as hidden in the depth [of the heart] even as it pervades everywhere, he enjoys all blessings and realises all desires, being one with *brahman*.'

From that self [*brahman*] sprang space [*âkâsa*, that through which we hear]; from space air [that through which we hear and feel]; from air fire [that through which we hear, feel, and see]; from fire water [that through which we hear, feel, see, and taste]; from water earth [that through which we hear, feel, see, taste, and smell]. From earth herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food. This is his head, this his right arm, this his left arm, this his trunk [*âtman*], this his seat [the support].

On this there is also the following *sloka*:[3]

2

'From food are produced all creatures which dwell on earth. They live on food, and in the end they return to food. For food is the oldest of all beings, and therefore it is called the universal preserver of life.

'They who worship food as *brahman*, obtain all food. Food is the oldest of all beings; it is the preserver of life. From food all creatures are produced; by food, when born, they grow; and to food they all return. Because it is fed on, and because it feeds on beings, therefore it is called food [*anna*].'

Different from this [sheath], which consists of the essence of food, is the other, the inner self, which consists of breath. It fills the other, and assumes the same shape. *Prâṇa* [up-breathing] is its head. *Vyâna* [back-breathing] is its right arm. *Apâna* [down-breathing] is its left arm. Space is its trunk. The earth is its seat [the support].

On this there is also the following *sloka*:

३

'The *devas* breathe after breath [*prâṇa*], so do men and other living beings. Breath is the life of beings, therefore it is called all-enlivening.'

'They who worship breath as *brahman*, obtain the full life. For breath is the life of all beings, and therefore it is called the life giver.' The embodied self of this [consisting of breath] is the same as that of the former [consisting of food].

Different from this [sheath], which consists of breath, is the other inner self, which consists of mind. It fills the rest; and also assumes the same shape. *Yajus* is its head. *Rik* is its right arm. *Sâman* is its left arm. The doctrine [*âdesa*, *i.e.* the *brâhmaṇa*] is its trunk. The *atharvângiras* [*atharva*-hymns] its seat [the support].

On this there is also the following *sloka*:

४

'He who knows the bliss of the *brahman*, from whence all speech, with the mind, turns away unable to reach it, he never fears.' The embodied self of this [consisting of mind] is the same as that of the former [consisting of breath].

Different from this [sheath], which consists of mind, is the

other inner self, which consists of understanding. It fills the rest; and it also assumes the same shape. Faith is its head. What is right is its right arm. What is true is its left arm. Concentration [*yoga*] is its trunk. The intellect is its seat [the support].

On this there is also the following *sloka*:

❧ 5 ❧

Understanding leads to sacrifice, it directs all action. All *devas* worship understanding as *brahman*, as the oldest. If a man knows understanding as *brahman*, and if he does not swerve from it, he leaves all sins behind, and attains all his wishes.' The embodied self of this [consisting of understanding] is the same as that of the former [consisting of mind].

Different from this [sheath], which consists of understanding, is the other inner self, which consists of bliss. It fills the rest; and it also assumes the same shape. Joy is its head. Satisfaction is its right arm. Ecstasy is its left arm. Bliss is its trunk. *Brahman* is its seat [the support].

On this there is also the following *sloka*:

❧ 6 ❧

'He who knows the *brahman* as non-existing, becomes himself non-existing. He who knows the *brahman* as existing, him others know as existing.' The embodied self of this [bliss] is the same as that of the former [understanding].

Thereupon follow the questions of the pupil:

'Does anyone who knows not, after he has departed this life, ever go to that world? Or does he who knows, after he has departed, go to that world?'

The answer is: He wished, may I be many, may I grow forth. He brooded over himself [like a man performing penance]. After he had thus brooded, he sent forth all, whatever there is. Having sent forth, he entered into it. Having entered it, he became *sat* [what is manifest] and *tyat* [what is not manifest],

defined and undefined, supported and not supported, [endowed with] knowledge and without knowledge, real and unreal. The *sattya* [true] became all this whatsoever, and therefore the wise call it [the *brahman*] *sattya* [the true].

On this there is also this *sloka*:

7

'In the beginning this was non-existent [not yet defined by form and name]. From it was born what exists. That made itself its self, therefore it is called the self-made.' That which is self-made is also the essence. Who could breathe, who could breathe forth, if that bliss [*brahman*] existed not in the space [in the heart]? For he alone causes bliss.

When he finds support in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless. Then he finds freedom from fear. If he sees but the smallest differences in it, there is fear for him. That fear exists only for one who thinks himself wise, not for the true seer.

On this there is also this *sloka*:

8

'From fear of it [*brahman*] the wind blows, from terror of it the sun rises; from terror of it Agni and Indra, and yea Death as the fifth do their errands.'

Now follows an estimation of [or what is meant by] bliss [*ânanda*]:

Suppose there is a noble young man, who is well read [in the *veda*], very swift, firm, and strong, and let the whole world full of wealth belong to him, that is one measure of human bliss.

One hundred times that human bliss is one measure of the bliss of human *gandharvas* [genii], and likewise of a great sage [learned in the *vedas*] who is free from desires.

One hundred times that bliss of human *gandharvas* is one measure of the bliss of divine *gandharvas* [celestial beings], and likewise of a great sage who is free from desires.

One hundred times that bliss of divine *gandharvas* is one measure of the bliss of the *manes*, enjoying their long estate, and likewise of a great sage who is free from desires.

One hundred times that bliss of the *manes* is one measure of the bliss of the heavenly born *devas* [through the merit of their lawful works], and likewise of a great sage who is free from desires.

One hundred times that bliss of the heavenly born *devas* is one measure of the bliss of the sacrificial *devas*, who have attained divinity by means of their vedic sacrifices, and likewise of a great sage who is free from desires.

One hundred time that bliss of the sacrificial *devas* is one measure of the bliss of the primal, phenomenal *devas*, and likewise of a great sage who is free from desires.

One hundred times that bliss of the primal, phenomenal *devas* is one measure of the bliss of Indra, and likewise of a great sage who is free from desires.

One hundred times that bliss of Indra is one measure of the bliss of Brihaspati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Brihaspati is one measure of the bliss of Prajâpati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Prajâpati is one measure of the bliss of *brahman*, and likewise of a great sage who is free from desires.

He who is this [*brahman*] in man, and he who is that [*brahman*] in the sun, both are one.

He who knows this, when he has departed this world, reaches and comprehends the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss.

On this there is also this *sloka*:

९

'He who knows the bliss of the *brahman*, from whence all speech, with the mind, turns away unable to reach it, he fears nothing.'

He does not torment himself with the thought, Why did I not do what is good? Why did I do what is bad? He who thus knows the reality underlying both good and bad, frees himself. He who knows both, frees himself. This is the Upanishad.

CHAPTER THREE

Invocation

Harih, om! May the *brahman* protect us both! May it be pleased with us both! May we acquire strength together! May our knowledge grow bright! May we never have ill-feeling between us! *Om*, Peace! peace! peace!

1

Bhrigu Vâruṇi went to his father Vâruṇa, saying: 'Sir, teach me *brahman*.' He told him this, 'Food, breath, the eye, the ear, mind, speech.'

Then he said again to him: 'That from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is *brahman*.'

Bhrigu performed penance. Having performed penance –

2

He perceived that food is *brahman*, for from food these beings are produced; by food, when born, they live; and into food they enter at their death.

Having perceived this, he went again to his father Vâruṇa, saying: 'Sir, teach me *brahman*.' He said to him: 'Try to know *brahman* by penance, for penance is [the means of knowing] *brahman*.'

He performed penance. Having performed penance –

॥ 3 ॥

He perceived that breath is *brahman*, for from breath these beings are born; by breath, when born, they live; into breath they enter at their death.

Having perceived this, he went again to his father Vâruṇa, saying: 'Sir, teach me *brahman*.' He said to him: 'Try to know *brahman* by penance, for penance is [the means of knowing] *brahman*.'

He performed penance. Having performed penance –

॥ 4 ॥

He perceived that mind [*manas*] is *brahman*, for from mind these beings are born; by mind, when born, they live; into mind they enter at their death.

Having perceived this, he went again to his father Vâruṇa, saying: 'Sir, teach me *brahman*.' He said to him: 'Try to know *brahman* by penance, for penance is [the means of knowing] *brahman*.'

He performed penance. Having performed penance –

॥ 5 ॥

He perceived that understanding [*vijñâna*] was *brahman*, for from understanding these beings are born; by understanding, when born, they live; into understanding they enter at their death.

Having perceived this, he went again to his father Vâruṇa, saying: 'Sir, teach me *brahman*.' He said to him: 'Try to know *brahman* by penance, for penance is [the means of knowing] *brahman*.'

He performed penance. Having performed penance –

6

He knew that bliss is *brahman*, for from bliss these beings are born; by bliss, when born, they live; into bliss they enter at their death.

This is the knowledge of Bhrigu and Vâruṇa, exalted in the highest heaven [in the heart]. He who knows this becomes exalted, becomes rich in food, and able to eat food [healthy], becomes great by offspring, cattle, and the splendour of his knowledge [of *brahman*], great by fame.

7

Let him never abuse food, that is the vow.

Breath is food, the body eats the food. The body rests on breath, breath rests on the body. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food [healthy], becomes great by offspring, cattle, and the splendour of his knowledge [of *brahman*], great by fame.

8

Let him never shun food, that is the vow. Water is food, the light eats the food. The light rests on water, water rests on light. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food [healthy], becomes great by offspring, cattle, and the splendour of his knowledge [of *brahman*], great by fame.

9

Let him multiply food, that is the vow. Earth is food, space eats the food. Space rests on earth, earth rests on space. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food [healthy], becomes great by offspring, cattle, and the splendour of his knowledge [of *brahman*], great by fame.

10

1 Let him never turn away [a stranger] from his house, that is the vow. Therefore a man should surely acquire much food, for [good] people say [to the stranger]: 'There is food ready for you.' If he gives food amply, food is given to him amply. If he gives food fairly, food is given to him fairly. If he gives food meanly, food is given to him meanly.

2 He who knows this [*i.e.* recognises and contemplates *brahman*] as possession in speech, as acquisition and possession in up-breathing [*prâṇa*], and down-breathing [*apâna*]; as work in the hands; as movement in the feet; as voiding in the anus. These are the human recognitions [of *brahman* as manifested in human actions]. Next follow the recognitions [of *brahmann*] with reference to the *devas*, *viz.* as satisfaction in rain; as power in lightning;

3 As glory in cattle; as procreation, immortality, and bliss in the member; as everything in the space. Let him contemplate that [*brahman*] as support, and he becomes supported. Let him contemplate that [*brahman*] as greatness, and he becomes great. Let him contemplate that [*brahman*] as mind, and he becomes endowed with mind.

4 Let him contemplate that [*brahman*] as adoration, and all desires fall down before him in adoration. Let him contemplate that [*brahman*] as *brahman*, and he will become possessed of *brahman*. Let him contemplate this as the agency of destruction in *brahman*, and the enemies who hate him will perish all

around him, and all around him will fall the foes whom he does not love.

He who is this [*brahman*] in man, and he who is that [*brahman*] in the sun, both are one.

5 He who knows this, when he has departed from this world, after reaching and comprehending the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss, enters and takes possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes, he sits down singing this *sâman* [of *brahman*]: '*Hâvu, hâvu, hâvu!*

6 'I am food [object], I am food, I am food! I am the eater of food [subject], I am the eater of food, I am the eater of food! I am the poet, I am the poet! I am the first-born of the cosmic order [*rita*]. Before the *devas* I was in the centre of all that is immortal. He who gives me away, he alone preserves me: him who eats food, I eat as food.

'I overcome the whole world, I am endowed with golden light. He who knows this, attains all this.' This is the Upanishad.

5 *Aitareya Upanishad*

CHAPTER ONE

I

Adoration to the highest Self. Hari, *om*!

1 Verily, in the beginning all this was Self, one only; there was nothing else that blinked whatsoever. He thought: 'Shall I send forth worlds?'

2 He sent forth these worlds – *ambhas* [water], *marîchi* [light], *mara* [death], and *ap* [water]. That *ambhas* is [in the space] above the heaven, and heaven is its support. The *marîchis* are the sky. The *mara* is the earth, and the *ap* are waters of the earth.

3 He thought: 'There are these worlds; shall I send forth guardians of these worlds? He then formed the *purusha* [the person], taking him forth from the water.

4 He brooded on him, and when that person had thus been brooded on, a mouth burst forth like an egg. From the mouth proceeded speech, from speech Agni [fire].

Nostrils burst forth. From the nostrils proceeded breath [*prâṇa*], from breath Vâyu [air].

Eyes burst forth. From the eyes proceeded sight, from sight Âditya [sun].

Ears burst forth. From the ears proceeded hearing, from hearing the *dish* [quarters of the world].

Skin burst forth. From the skin proceeded hairs [sense of touch], from the hairs shrubs and trees.

The navel burst forth. From the heart proceeded mind, from mind *chandramas* [moon].

The navel burst forth. From the navel proceeded the *apâna* [the down-breathing], from *apâna* death.

The generative organ burst forth. From the organ proceeded seed, from seed water.

2

1 The deities [*devatâ*], Agni and the rest, after they had been sent forth, fell into this great ocean.

Then the Self besieged the person with hunger and thirst.

The deities then [tormented by hunger and thirst] spoke to the Self: 'Allow us a place in which we may rest and eat food.'

2 He led a cow towards them. They said: 'This is not enough.' He led a horse towards them. They said: 'This is not enough.'

3 He led man towards them. Then they said: 'Well done, indeed.' Therefore man is well done.

He said to them: 'Enter, each according to his place.'

4 Then Agni [fire], having become speech, entered the mouth. Vâyu [air], having become breath, entered the nostrils. Âditya [sun], having become sight, entered the eyes. The *dish* [quarters of space], having become hearing, entered the ears. The shrubs and trees, having become hairs, entered the skin. *Chandramas* [the moon], having become mind, entered the heart. Death, having become down-breathing, entered the navel. The waters, having become seed, entered the generative organ.

5 Then Hunger and Thirst spoke to the Self: 'Allow us too a place.' He said to them: 'I assign you to those very deities there, I make you co-partners with them.' Therefore to whatever deity an oblation is offered, hunger and thirst are co-partners in it.

3

He thought: 'There are these [sense] worlds and the guardians of the worlds. Let me send forth food for them.'

2 He brooded over the water. From the water thus brooded on, matter [*mûrti*] was born. And that matter which was born, that verily was food.

3 When this food [as the object] had thus been sent forth, it wished to flee away. He [the subject] tried to grasp it by

speech. He could not grasp it by speech. If he had grasped it by speech, man would be satisfied by merely naming food.

4 He tried to grasp it by breath. He could not grasp it by breath. If he had grasped it by breath, man would be satisfied by merely smelling food.

5 He tried to grasp it by the eye. He could not grasp it by the eye. If he had grasped it by the eye, man would be satisfied by merely seeing food.

6 He tried to grasp it by the ear. He could not grasp it by the ear. If he had grasped it by the ear, man would be satisfied by merely hearing food.

7 He tried to grasp it by the skin. He could not grasp it by the skin. If he had grasped it by the skin, man would be satisfied by merely touching food.

8 He tried to grasp it by the mind. He could not grasp it by the mind. If he had grasped it by the mind, man would be satisfied by merely thinking food.

9 He tried to grasp it by the generating organ. He could not grasp it by the organ. If he had grasped it by the organ, man would be satisfied by merely emitting food.

10 He tried to grasp it by the down-breathing [the breath which helps to swallow food through the mouth and to carry it through the entrails]. He got it.

Thus it is the *vâyu* [the getter] who devours food, and the *vâyu* is verily the one who lives by food.

11 He thought: 'How can all this be without me?'

And then he thought: 'By what way shall I get there?

And then he thought: 'If speech names, if breath smells, if eye sees, if ear hears, if the skin feels, if mind thinks, if off-breathing digests, if the organ sends forth, then what am I?'

12 Then piercing the suture of the skull, he got in by that door.

That door is called the *vidriti* [tearing asunder], the abode *nândana* [the place of bliss].

There are three dwelling-places for him, three dreams; this dwelling-place [the eye], this dwelling place [the throat], this dwelling-place [the heart].

13 When born [when the highest self had entered the body] he looked through all things, in order to see whether anything wished to proclaim here another [self]. He saw this person

only [himself] as the all-pervading *brahman*. 'I saw it,' thus he said.

14 Being Idandra by name, they call him Indra cryptically. For the *devas* love the cryptic, yea, they love the cryptic.

CHAPTER TWO

1 Verily, from the beginning the self is in man as a germ, which is called seed.

This [seed], which is strength gathered from all the limbs of the body, he [the man] bears as self in his self [body]. When he commits the seed to the woman, then he causes it to be born. That is his first birth.

2 That seed becomes the self of the woman, as if one of her own limbs. Therefore it does not injure her. She nourishes his [her husband's] self within her.

3 She who nourishes, is to be nourished.

The woman bears the germ. The self nurtures and protects the child even before the birth, and immediately after.

When he thus protects the child both before and after this birth, he really protects his own self,

For the continuation of these worlds. For thus are these worlds continued.

This is his second birth.

4 The son, being his self, is then placed in his stead for [the performance of] all good works.

His other self, having done all he has to do, and having reached the full measure of his life, departs.

And departing from hence he is born again. That is his third birth.

This has been declared by a seer:

5 'While dwelling in the womb, I discovered all the births of these *devas*. A hundred iron strongholds kept me, but I escaped quickly down like a falcon.'

Vâmadeva, lying in the womb, thus spoke these words.

6 And having this knowledge he stepped forth, after the dissolution of the body, having obtained all his desires in that heavenly world, and became immortal, yea, he became immortal.

CHAPTER THREE

1 Who is he whom we meditate on as the Self? Which is the Self?

That by which we see [form], that by which we hear [sound], that by which we smell, that by which we utter speech, that by which we distinguish sweet and not sweet.

2 And what comes from the heart and the mind, namely, perception, sentience, understanding, knowledge, wisdom, inspiration, thinking, resolution, readiness to suffer, memory, conceiving, willing, breathing, loving, desiring?

All these are various names only of consciousness [the true Self].

3 And that Self, consisting of [consciousness], is *brahman*; it is Indra, it is Prajâpati. All these *devas*, these five great elements, earth, air, space, water, fire, these and those which are, as it were, small and mixed, and seeds of this kind and that kind, born from eggs, born from the womb, born from heat, born from germs, horses, cows, men, elephants, and whatsoever breathes and moves; and whatsoever is unmoving – all that is led [produced] by consciousness [the Self],

It rests on consciousness [the Self]. The world is led [produced] by consciousness [the Self]. Consciousness is its cause.

Consciousness is *brahman*.

4 He [Vâmadeva], having by this conscious self stepped forth from this world, and having obtained all desires in that heavenly world, became immortal, yea, he became immortal. Thus it is, *om*.

6 *Mundaka Upanishad*

CHAPTER ONE

I

1 Brahmâ was the first of the *devas*, the maker of the universe, the preserver of the world. He told the knowledge of *brahman*, the foundation of all knowledge, to his eldest son Atharva.

2 Whatever Brahmâ told Atharvan, that knowledge of *brahman* Atharvan formerly told to Añgir; Añgir told it to Satyavâha Bhâradvâja, and Bhâradvâja told it in succession to Añgiras.

3 Shaunaka, the great householder, approached Añgiras respectfully and asked: 'Sir, what is that through which, if it is known, everything else becomes known?'

4 He said to him: 'Two kinds of knowledge must be known, this is what all who know *brahman* tell us, the higher and the lower knowedge.

5 'The lower knowledge is the Rig-veda, Yajur-veda, Sâma-veda, Atharva-veda, *shikshâ* [phonetics], *kalpa* [ritual], *vyâkarana* [grammar], *nirukta* [etymology], *chhandas* [metre], *jyotisha* [astronomy]; but the higher knowledge is that by which the indestructible [*brahman*] is apprehended.

6 'That which cannot be seen, nor seized, which belongs to neither this social order nor that, which has no eyes nor ears, no hands nor feet; the eternal, the all-pervading, the infinitesimal, the imperishable, that it is which the wise regard as the source of all that exists.

7 'As the spider sends forth and draws in its thread, as plants grow on this earth, as from every man hairs spring forth, so does everything arise here from the indestructible.

8 'The *brahman* expands [manifests itself] by means of concentration; hence is produced matter [food]; from matter life, mind,

the intellect, and the seven worlds.[1] And from the works performed in the worlds follow the endless chain of effects of the works.

9 'From him who perceives all and who knows all, whose concentration is filled by knowledge, from him is born the first manifest *brahman*,[2] the name, the form, and the matter [food].'

2

1 This is the truth: the sacrificial works which the seer poets saw in the hymns of the Veda are described in many ways in the three Vedas. Practise them diligently, ye lovers of truth, this is your path to the fruit of your good works.

2 When the fire is lighted and the flames are leaping high, let a man offer his oblations between the two portions of melted butter, as an offering with faith.

3 If a man's *agnihotra* sacrifice is not followed by the new-moon and full-moon sacrifices, by the four-months' sacrifices, and by the harvest sacrifice; and if it is joined *vaishvadeva* ceremony, or not offered according to rules, then it destroys his seven worlds.

4 *Kâli* [black], *karâlî* [terrific], *manojavâ* [swift as thought], *sulohitâ* [very red], *sudhûmravarṇâ* [purple], *sphulinginî* [sparkling], and the brilliant *visvarûpî* [having all forms], all these are the seven tongues [of the leaping flames].

5 If a man performs his sacred works when these flames are blazing and the oblations follow at the right time, then they lead him as sun-rays to where dwells the sovereign of the *devas*.

6 Come hither, come hither! the brilliant oblations say to him, and carry the sacrificer on the rays of the sun, while they utter welcoming words of praise saying: "This is the holy *brahma*-world thou has gained by thy good works."

7 But frail, in truth, are these boats of journey [*i.e.* the sacrifices] which even if elaborately performed, rest on inferior *karma* [rituals devoid of knowledge]. Fools who praise these ritual works as the highest good, are subject again and again to old age and death.

8 Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind.

9 The deluded living in ignorance in many diverse ways, consider themselves as having attained everything. With their eyes set on the rewards following from good [ritual] works, on their thoughts rooted in passions, improvident, they fall to sorrow when their life is ended, losing all they had gained by their good works.

10 Considering sacrifice and good works as the noblest way, these fools know no higher good, and having enjoyed their heavenly rewards gained by good works, they enter again this world or a lower one.

11 But the wise and learned who practise austerity and meditation, and [when their time comes] go to live in the forest, in tranquility, living on alms, depart free of passion through the sun to where that immortal person dwells whose nature is imperishable.

12 Let a *brâhmaṇa*, after he has examined all these worlds which are gained by various works, acquire freedom from all desires. That which is eternal [the unmade] can be gained by nothing that is non-eternal [made]. Let him, in order to understand this, take fuel in his hand and approach a *guru* who is learned and dwells entirely in *brahman*.

13 To that pupil who has approached the *guru* respectfully, whose thoughts are not troubled by any desires, and who has obtained perfect peace, the wise teacher truly imparts that knowledge of *brahman* through which he knows the eternal and true Person.

CHAPTER TWO

I

1 This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the imperishable, my friend, and return thither also.

2 That heavenly Person is unborn and without body; he is both within and without, he is without breath and without mind; he is pure, higher than the high, imperishable.

3 From him are born life, mind, and all sense powers, space, air, light, water, and the earth, the support of all.

4 Fire [the sky] is his head, his eyes the sun and the moon, the quarters his ears, his speech the revealed Vedas, the wind his breath, his heart the universe, his feet forming the earth; he is indeed the inner Self of all things.

5 From him comes Agni [fire], the sun being the fuel; from the moon [*soma*] comes rain [*parjanya*]; from the earth plants; and [nourished by them] man gives seed unto the woman. Thus many beings are begotten from the Person [*purusha*].

6 From him come the *rik*, the *sâman*, the *yajush*, the *dîkshâ* [initiatory rites], all sacrifices and offerings of animals, and the gifts for priests, the year too, the sacrificer, and the worlds, in which the moon shines brightly and the sun.

7 From him the many *devas* too are begotten, the several celestial beings, men, cattle, birds, the up and down breathings, barley and rice, penance, faith, truth, abstinence, and the law.

8 The seven senses [*prâṇas*][3] also spring from him, the seven flames [that consume for the satisfaction of the senses], the seven kinds of fuel [objects by which the senses are aroused], the seven oblations [objects that satisfy the senses], the seven worlds [the worlds determined by the senses] in which the *prâṇas* [*devas* and senses] move, all of which rest in the cave [of the heart], and are placed there in groups of seven.

9 From him come the seas and the mountains, from him flow the rivers of every kind; hence come all herbs and the juice through which the inner Self subsists with the elements.

10 The Person is all this; sacrifice, austerity, *brahman*, the highest immortal; he who knows it hidden in the cave [of the heart], he, O friend, cuts asunder the knot of ignorance here on earth.

2

1 Radiant very near, placed in the secret cave [of the heart] is the great Abode. In it is centred everything which ye know as moving, breathing, and blinking, as being and not-being, as adorable, as the best, that is beyond the understanding of living beings.

2 That which is brilliant, smaller than small, that on which the worlds are founded and their inhabitants, that is the indestructible *brahman*, that is the breath, speech, mind; that is the true, that is the immortal. That is the target to be hit. Hit it, O friend!

3 Taking the Upanishad as the bow, as the great weapon, let him place on it the arrow made of devotion! Then having drawn it with a thought directed to that which is, hit the mark, O friend, *viz.* that which is the indestructible!

4 *Om* is the bow, the self is the arrow, *brahman* is its aim. It is to be hit by a man whose mind is not distraught; and then, as the arrow [becomes one with the target], he will become one with *brahman*.

5 In him are woven the heaven, the earth, and the sky; in him also the mind with all the senses. Know him alone as the Self, and pay heed to no other words! He is the bridge to the immortal.

6 He moves about and becomes manifold within the heart where the arteries meet, like spokes fastened to the nave. Meditate on the self as *om*! Hail to you, that you may cross beyond the sea of darkness!

7 He who understands all and who knows all, he to whom all this glory in the world belongs, the self, is placed in the space, in the heavenly city of *brahman* [the heart].

8 He assumes the nature of mind, and becomes the guide of the body and the senses. He dwells in food, controlling the heart. The wise who understand this, behold the immortal which shines forth full of bliss.

9 The fetter of the heart is broken, all doubts are dissolved, all his works [and their effects] perish when he has been beheld who is high and low [cause and effect].

10 In the highest golden sheath there is the *brahman* without passions and without parts. That is pure, that is the light of lights, that is it which they know who know the Self.

11 The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.

12 That immortal *brahman* is ahead, that *brahman* is behind, that *brahman* is right and left. It spreads forth below and above; *brahman* alone is all this universe, it is the highest.

CHAPTER THREE

I

1 Two birds[4] of the same kind and inseparable as friends, cling to the same tree.[5] One of them eats the sweet fruit, the other looks on without eating.

2 On the same tree sits a man, immersed in sorrows, and grieving for his own impotence. But when he sees the other lord contented and realises his glory, then his grief melts away.

3 When the seer sees the brilliant maker and master [of the world] as the person who has his source in *brahman*, then he is wise, and shaking off good and bad, he reaches the highest oneness, free from passions;

4 For he is the breath shining forth in all beings; he who understands this becomes truly wise, not a babbler any more. He revels in the self, he delights in the self, and having performed his works [truthfulness, austerity, meditation, etc.] he rests, firmly established in *brahman*, the best of those who know *brahman*.

5 By truthfulness, indeed, by austerity, right knowledge and abstinence must that self in the body be gained; the self which spotless anchorites gain is pure, and like a light within the body.

6 The true prevails, not the untrue; by the true that path is laid out, the way of the divines, on which the old sages, satisfied in their desires, proceed to where there is that highest place of the true one.

7 That [true *brahman*] shines forth grand, divine, inconceivable, smaller than small; it is far beyond what is far and yet near here, it is hidden in the cave [of the heart] in those who can see it even here.

8 He is not apprehended by the eye, or by speech, nor by the other senses, not by penance or good works. When a man's nature has become purified by the serene light of knowledge, then he sees him, meditating on him as without parts.

9 That subtle self is to be known by thought in bodies where breath has entered fivefold;[6] for every thought of men is interwoven with the senses, and when thought is purified, then the self arises.

10 Whatever world a man of purified nature envisages in his mind, and whatever desires he cherishes [for himself or for others], that world he conquers and those desires he obtains. Therefore let everyone who desires happiness revere the man who knows the self.

2

1 He [the knower of the self] knows that highest abode of *brahman*, in which all is contained and shines brightly. The wise who, free of desire, worship that person, transcend this world [in which inheres the seed of growth, decay and regeneration].

2 He who lets in desires in his mind, fancying them as worthy, is born again through his desires here and there. But to him whose desires are fulfilled and who is conscious of the true self [within himself] all desires vanish, even here on earth.

3 That self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the self chooses, by him the self can be gained. To him the self reveals its own nature.

4 Nor is that self to be attained by one who is destitute of strength, or devoid of earnestness, or devoid of rightly aimed austerities. But for a man who strives after it by those means, if he is a knower, his self enters the home of *brahman*.

5 When they have reached the self, the seers become filled with knowledge, they are immersed in the self, their passions have passed away, and they are tranquil. The wise, having reached the all-pervading one everywhere, ever in contemplation of the self, enter into him wholly.

6 Having well ascertained the object of the knowledge of the Vedânta, and having purified their nature by the *yoga* of renunciation, all anchorites, enjoying the highest immortality, become free at the time of the great end [death] in the worlds of Brahmâ.

7 Then the fifteen parts[7] enter into their respective elements, and the *devas* [the senses] into their [corresponding] *devas* [powers]. One's deeds and self with all its knowledge become all one in the highest imperishable.

8 As the flowing rivers disappear into the sea, losing their name and their form, thus a wise man, freed from name and form, goes to the divine Person, who is greater than the great.

9 He who knows that highest *brahman*, becomes *brahman*. In his family no one is born ignorant of *brahman*. He crosses sorrow, he overcomes sin; free from the fetters of the heart, he becomes immortal.

10 And this is declared by the following Rik-verse: 'Let a man tell this science of *brahman* to those only who have observed all [necessary] disciplines, who are versed in the Vedas, and firmly established in [the lower] *brahman*, who themselves offer oblation to the one *rishi* [Agni], full of faith, and by whom the rite of [carrying fire on] the head has been performed, according to the rule [of the *âtharvanas*].'

11 This is the truth. The *rishi* Añgiras declared it in the days of yore. Let none who has not performed the [proper] rites, read this. Salutation to the great seers! Salutation to the great seers! Salutation to the great seers!

7 *Mândukya Upanishad*

1 *Om*, this syllable is all there is.[1]

The meaning of this is that *om* is all there is at present, all there was in the past, all there will be in the future, and whatever else beyond all these three.

2 All that we see [*i.e.* the universe without] is *brahman*. And all that we do not see [*i.e.* the self within] is *brahman*.

This self subsists in four states.[2]

3 The first is the state of waking. The self in this state is called *vaishnâvara*.[3]

Vaishnâvara cognises only external objects, and so this [physical] world of external objects [*i.e.* the physical universe] constitutes his domain of activity.

Vaishnâvara consists of seven parts,[4] and he has nineteen mouths.[5]

He is the experiencer of gross objects.

4 The second state of the self is the state of dream. The self when he is in this state is called *taijasa*.[6]

He cognises only internal objects which are there in the mind. This world of internal, mental objects constitutes his domain of activity.

He [too] has seven parts and nineteen mouths; and he is experiencer of subtler objects formed of impressions left in mind by the deeds done in the past or those done in the waking state.

5 When one is fast asleep, bereft of dreams and desires, that is *prâjña*,[7] the self in the third state [of deep sleep]. As the darkness of night drives away the visible world, so does the dreamless sleep push aside the world of objects, external or internal. Experiences now [of *prâjña*] collapse into one undifferentiated point of consciousness, restful and blissful.

6 *Prâjña* is the master of all. He is the knower and source of all, the inner controller. He is the beginning and the end of becoming.

7 Now about the self in the fourth state. [He is different from all the others.]

He is neither outward nor inward directed. He is not directed at all; and so he cognises not, and is himself non-cognisable; he knows not, and is himself not knowable. He is unseen, unusable, ungraspable. He is without signs, without indications, unthinkable and indescribable. His only proof is his presence: peaceful, benign, pure oneness.

This is the fourth state of the self. It is the supreme self. Strive to know him.

8 This is the self.

The syllable *om* with its three elements is of the nature of this self. Its three elements, *viz.* the letter *a*, the letter *u*, and the letter *m* are the three states of the self.

9 The first element, the letter *a*, which is basic to all the others, is of the nature of *vaishnâvara* of the waking state, and it subsumes the whole of the external, physical universe.

He who knows this obtains all his desires, and becomes foremost in this world.

10 The second element, the letter *u*, originating from *a* and so reflecting both, is *taijasa*, the intermediate and subtler world of dream state.

He who knows this advances the tradition of knowledge [of *brahman*], and becomes equal to anyone thus exalted.

No one is born in his family remaining aloof from this knowledge.

11 *Prâjña* of the state of deep sleep is covered by the third element, the letter *m*, which, being derived from the root *mi*, signifies measuring or merging.

He who knows this straddles the whole universe and merges with it.

12 The fourth [state of the self] is verily beyond all the elements, and all the letters. There is no commerce with it. It brings all distinctions and developments to end: as such, it is utterly unavailing. It is only peace, repose and oneness.

Such is *om*, the very self indeed. He who knows this merges his self into the Self – yes, he who knows this.

8 *Shvetâshvatara Upanishad*

CHAPTER ONE

1 The students of *brahman* ask: Is *brahman* the cause? What [is] *brahman*? Whence do we come to be? Whereby do we live, and whither do we go? O ye who know *brahman*, [tell us] at whose command we abide, whether in pain or in pleasure?

2 Should time, or nature, or necessity, or chance, or the elements be considered as the cause, or one who is called the person [*puruśa*], the living self [*vijñânâtmâ*]? The cause cannot be the union of the many either, because they are not self-dependent, and the self also is not. It is powerless, because there is [independent of him] a cause of pleasure and pain.

3 The sages, in meditation and through concentration, have pierced through the cover to see that great power belonging to that one himself, what is hidden in its own qualities [*guṇa*]. Being one, he superintends all the causes, time, self, and the rest.

4 We meditate on him who [like a wheel] has one felly with three tires, sixteen ends, fifty spokes, with twenty counter-spokes, and six sets of eight; whose one rope is manifold, which proceeds on three different courses, and whose illusion arises from two causes.[1]

5 We meditate on the river[2] whose waters consist of the five streams [sense organs], which is wild and winding with its five springs, whose waves are the five vital breaths [*prâṇas*], whose fountain head is the mind, and whose course consists of the five kinds of perceptions. It has five whirlpools [objects of five senses], its rapids are the five pains;[3] it has fifty kinds of obstacles,[4] and five branches.[5]

6 In that vast *brahma*-wheel, in which all things live and rest, the bird flutters about, so long as one thinks that the self [in him] is different from the mover. When blessed by him, then he gains immortality.

7 But what is praised [in the Upanishad] is the highest *brahman*, and in it there is the triad. The highest *brahman* is the safe support, it is imperishable. The *brahma*-students, when they have known what is within this [world], are devoted and merged in the *brahman*, free from birth.

8 The lord [*îsha*] supports all this together, the perishable and the imperishable, the developing and the undeveloping. The [living or embodied] self, not being the lord, is bound, because he has to enjoy [the fruits of works]; but when he has known the lord [Self], he is freed from all fetters.

9 There are two, one knowing [*ishvara*], the other not-knowing [*jîva*]; both are unborn, one all-powerful, the other powerless. Thus there is one through whom the other receives the recompense of his works. And there is the infinite Self [appearing] under all forms, but himself inactive. When a man finds out these three, that is *brahman*.

10 That which is perishable is the *pradhâna* [the primary matter], the immortal and imperishable is *hara* [the Self]. The one that rules the perishable [the *pradhâna*] and the [living] self, meditate on him. From meditating on him, from joining him, from becoming one with him there is cessation of all illusion in the end.

11 When that one is known, all fetters fall off, sufferings are destroyed, and birth and death cease. From meditating on him there arises, on the dissolution of the body, the third state, that of universal lordship; but he only who transcends this also receives the bliss of *brahman*.

12 This, which rests eternally within the Self, should be known; and beyond this not anything needs to be known. By knowing the enjoyer [*jîva*], the enjoyed [*prakriti*], and the ruler [self], everything has been declared to be threefold, and this is *brahman*.

13 As the form of fire, while it is latent in the wood, is not seen, nor is its seed destroyed, but it has to be seized again and again by means of the stick [fire drill] and the wood, so it is in both

cases, and the self has to be seized in the body by means of *praṇava* [the syllable *om*].

14 By making his body the lower wood, and the syllable *om* the upper wood, man, after repeating the drill of meditation, will perceive the luminous self, like the spark hidden in the wood.

15 As oil in seeds, as butter in cream, as water under [dry] river-beds, as fire in wood, so is the Self realised within the self, if man looks for him by truthfulness and austerities.

16 [If he looks] for the Self that [is invisible but] pervades everything, as butter is contained in milk, and the roots whereof are self-knowledge and austerities. That is the *brahman* taught by the Upanishad.

CHAPTER TWO

1 May the Sun, at the commencement of *yoga*, take hold of [our] mind and thoughts, and set them up after himself; so that we [our senses], rising above the earth, get filled with the brilliance of fire and other *devas*.

2 With collected minds we are at the command of the divine Sun, that we may obtain divine blessing.

3 May the Sun, after uniting our mind and thoughts with the heavenly lights, grant these *devas* to make a great light to shine within us.

4 It befits the wise who fix their mind and thoughts on the Supreme Self to utter lofty invocations to the divine. He who alone knows the law has ordered the sacrificial rites. Great is the praise of the divine Sun.

5 Your old prayer has to be joined with praises. Let my song go forth like the path of the sun! May all the sons of the Immortal listen, they who have reached their heavenly homes.

6 Where the fire is rubbed, where the wind is checked, where the *soma* flows over, there the mind is born.

7 Let us dedicate ourselves to the eternal *brahman* by the grace of Sun; if thou make thy dwelling there, the path will not hurt thee.

8 If a wise man holds his body steady with its three parts [chest, neck, and head] even, and turns his senses with the mind inward to enter the heart, he will then in the boat of *brahman* [*om*] cross all the fearful torrents.

9 Compressing his breathings let him, who has subdued all motions, breathe forth through the nose with gentle breath. Let the wise man successfully restrain his mind, that chariot yoked with vicious horses [senses].

10 Let him perform his exercises in a place which is level, pure, free from pebbles, fire, and filth, delightful by its sounds, its water, and bowers, not painful to the eye, and is full of shelters and caves.

11 When *yoga* is being performed, the forms which come first, producing apparitions in *brahman*, are those of misty smoke, sun, fire, wind, fire-flies, lightnings, and a crystal moon.

12 When, as earth, water, light, heat, and space arise, the fivefold quality of *yoga* takes place, then there is no longer illness, old age, or pain for him who has obtained a body, produced by the fire of *yoga*.

13 The first results of *yoga* they call lightness, healthiness, steadiness, a good complexion, an easy pronunciation, sweet odour, and slight excretions.

14 As a metal disc [mirror], tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person fulfilled and free from grief, after he has seen the real nature of the self.

15 And when by means of the real nature of his self he sees, as by a lamp, the real nature of *brahman*, then having known the unborn, eternal Being, who is beyond all natures, he is freed from all fetters.

16 He indeed is the One who pervades all regions: he is the first-born [as Hiranyagarbha], and he is in the womb. He has been born, and he will be born. He stands behind all persons, looking everywhere.

17 The self-luminous, who is in the fire, who is in the water, who has entered into the whole world, who is in plants, who is in trees, adoration be to that lord, adoration!

CHAPTER THREE

1 The snarer who rules alone by his powers, who rules all the worlds by his powers, who is one and the same, while things arise and exist – they who know this are immortal.

2 For there is one Rudra[6] only, they do not allow a second, who rules all the worlds by his powers. He dwells inside all beings, and after having created all worlds he, the protector, rolls it up at the end of time.

3 That one lord, having his eyes, his face, his arms, and his feet in every place, when producing heaven and earth, forges them together with his arms and his wings.

4 He, the creator and supporter of the *devas*, Rudra, the great seer, the lord of all, he who formerly gave birth to Hiranya-garbha, may he endow us with good thoughts.

5 O Rudra, thou dweller in the mountains, look upon us with that most blessed form of thine which is auspicious, not terrible, all good and supremely peaceful.

6 O lord of the mountains, make lucky that arrow which thou, a dweller in the mountains, holdest in thy hand to shoot. Do not hurt man or beast!

7 Those who know beyond this the high *brahman*, the vast, hidden in the bodies of all creatures, and alone enveloping everything, as the Lord, they become immortal.

8 I know that great person [*purusha*] of sunlike lustre beyond the darkness. A man who knows him truly, passes over death; there is no other path to go.

9 This whole universe is filled by this person [*purusha*], to whom there is nothing superior, from whom there is nothing different, than whom there is nothing smaller or larger, who stands alone, fixed like a tree in the sky.

10 That which is beyond this world is without form and without suffering. They who know it, become immortal, but others suffer pain indeed.

11 He exists in all faces, all heads, all necks, he dwells in the cave [of the heart] of all beings, he is all-pervading, Shiva, therefore he is Bhagavân.

12 That person [*purusha*] is the great lord; he is the mover of existence, he possesses that purest power of reaching everything, he is light, he is undecaying.

13 The person [*purusha*], not larger than a thumb, dwelling within, always dwelling in the heart of man, is perceived by the heart, the thought, the mind; they who know it become immortal.

14 The person [*purusha*] with a thousand heads, a thousand eyes, a thousand feet, encompasses the world on every side, extends beyond it, dwells inside every being not ten fingers away from the navel [*i.e.* in the cave of the heart].

15 That person alone [*purusha*] is all this, what has been and what will be; he is the lord of immortality; he is everything that grows by food.

16 Its hands and feet are everywhere, its eyes and head are everywhere, its ears are everywhere, it stands encompassing all the world.

17 Devoid of all the senses, yet lighting up all the senses, it is the lord and ruler of all, it is the great refuge of all.

18 The embodied spirit dwelling within the city with nine gates,[7] the swan, fluttering outwards, is the ruler of the whole world, of all that moves and all that is motionless.

19 Grasping without hands, swift without feet, seeing without eyes, hearing without ears, knower of all that can be known, but unknowable himself; they call him the first, the great, the whole.

20 The Self, smaller than small, greater than great, is hidden in the heart of every creature. A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the resting of the mind and senses.

21 I know this undecaying, ancient one, the Self of all things, being infinite and all-pervading. They declare that in him all birth is stopped, for the students of *brahman* proclaim him to be eternal.

CHAPTER FOUR

1 He, who is without any colour, by means of his power produces endless colours, for some purpose of his own. In whom all this comes together in the beginning, and all comes asunder in the end – may he endow us with good thoughts.

2 That [self] indeed is Agni [fire], it is Âditya [sun], it is Vâyu [wind], it is Chandramas [moon]; the same also is the starry firmament, it is *brahman* [Hiranyagarbha], it is water, it is Prajâpati.

3 Thou art woman, thou art man; thou art youth, thou art maiden; thou, as an old man, totterest along on thy staff; thou art born with thy face turned everywhere.

4 Thou art the dark-blue bee, thou art the green parrot with red eyes, thou art the thunder-cloud, the seasons, the seas. Thou art without beginning, because thou art infinite, thou from whom all worlds are born.

5 There is one unborn being [*prakriti*], white, red and black,[8] uniform, but producing manifold offspring. There is one unborn being [individual self] who loves her and lives by her; there is another[9] who leaves her, while she is eating what has to be eaten.

6 Two birds,[10] inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

7 On the same tree man sits grieving, immersed, bewildered, by his own impotence [*an-îshâ*]. But when he sees the other lord [*îsha*] contented, and knows his glory, then his grief passes away.

8 He who does not know that indestructible being of the Rig-veda, that highest space-like [Self] wherein all the *devas* reside, of what use is the Rig-veda to him? Those only who know it, rest contented.

9 That from which the maker sends forth – the sacred verses, the offerings, the sacrifices, the penances, the past, the future, and all that the Vedas declare – in that the other is bound up through *mâyâ*.

10 Know then *prakriti* [nature] is *mâyâ* [art], and the great lord the *mâyin* [maker]; the whole world is filled with what are his parts.

11 If a man has discerned him, who being one only, rules over every cause, in whom all this comes together and comes asunder again, who is the sovereign, the bestower of blessing, the adorable being, then he passes for ever into that lasting peace.

12 He, the creator and supporter of the *devas*, Rudra, the great seer, the lord of all, who saw Hiranyagarbha being born, may he endow us with good thoughts.

13 He who is the sovereign of the *devas*, he in whom all the worlds rest, he who rules over all two-footed and four-footed beings, to that lord let us make an oblation.

14 He who has known him who is more subtle than subtle, in the midst of chaos, creating all things, having many forms, alone, all-enveloping, the happy one [*siva*], passes into peace for ever.

15 He also is in time the guardian of this world, the lord of all, hidden in all beings. In him the seers of *brahman* and the deities are united, and he who knows him cuts the fetters of death asunder.

16 He who knows *siva* [the blissful] hidden in all beings, like the subtle film that rises from out of the clarified butter, alone, and enveloping everything – he who knows the Lord, is freed from all fetters.

17 That lord, the maker of all things, the great Self, always dwelling in the heart of man, is perceived by the heart, the soul, the mind; they who know it become immortal.

18 When that light has risen, there is no day, no night, neither existence nor non-existence; *siva* [the blissful] alone is there. That is the eternal, the light adored by Sun. From it has proceeded the ancient wisdom.

19 No one has grasped him above, or across, or in the middle. There is no image of him; and his name is great glory.

20 His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.

21 'Thou art unborn.' With these words someone comes near to

thee, trembling. O Rudra, let thy gracious face protect me for ever!

22 O Rudra! hurt us not in our offspring and descendants, hurt us not in our own lives, nor in our cows, nor in our horses! Do not slay our men in thy wrath, for, holding oblations, we call on thee always.

CHAPTER FIVE

1 In the imperishable and infinite highest *brahman*, wherein the two, knowledge and ignorance, are hidden; the one, ignorance, perishes; the other, knowledge, is immortalised. But he who controls both, knowledge and ignorance, is another.

2 It is he who, being one only, rules over every cause, over all forms; and over all sources; it is he who, in the beginning, bears in his thoughts the wise son [Hiranyagarbha], the fiery, whom he beheld while he was born.

3 In that field in which the Lord, after spreading out one net after another[11] in various ways, draws it together again; the lord, the great self, having further created the lords,[12] thus carries on his lordship over all.

4 As the car [of the sun] shines, lighting up all quarters, above, below, and across, so does that self – the holy, the adorable, being one – rule over all that has the nature of being caused.

5 He, being one, rules over all and everything, so that the universal cause ripens its nature. He diversifies all natures that can be ripened, and determines all qualities.

6 Brahmâ [Hiranyagarbha] knows this, which is concealed in the Upanishads, which are concealed in the Vedas. The ancient *devas* and seer poets who knew it, they became it and were immortal.

7 But he who is endowed with qualities and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three *guṇa*, and following the three paths.[13]

8 That lower one [self] also, not larger than a thumb, but more brilliant than the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad.

9 That living self is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is infinite.

10 It is not woman, it is not man, nor is it neuter; whatever body it takes, with that it is joined [only].

11 By means of thoughts, touching, seeing and passions the incarnate self assumes successively in various places various forms, in accordance with his deeds, just as the body grows when food and drink are poured into it.

12 That incarnate self, according to his own qualities, chooses [assumes] many shapes, coarse or subtle, and having himself caused his union with them, he is seen as another and another, through the qualities of his acts, and through the qualities of his body.

13 He who knows him who has no beginning and no end, in the midst of chaos, creating all things, having many forms, alone enveloping everything, is freed from all fetters.

14 Those who know him who is only to be grasped by the mind, who is only to be called incorporeal, who makes existence and non-existence, the happy one [*siva*], who also creates the elements, they leave the body behind.

CHAPTER SIX

1 Some learned men, deluded, speak of nature, and others of Time [as the cause of everything]; but it is the greatness of the self-luminous, self-existent one by which this wheel of *brahman* is made to turn.

2 It is at the command of him who always covers this world, the knower, the time of time, who assumes all qualities and all knowledge, it is at his command that work [of self-emanation] unfolds itself as earth, water, fire, air, and space.

3 He who, after he had done that work and rested again, fused one essence [the self] with the other [matter], and linked this with one,[14] two,[15] three,[16] or eight,[17] and also with time, and with the subtle qualities.

4 Who, after starting the work endowed with these qualities, ordered all things, and who, in the absence of all these, causes the destruction of the work, he goes on, being in truth different [from all he has produced].

5 He is the beginning, producing the causes which unite [the self with the body], and, being above the three kinds of time [past, present, future], he is seen as without parts, after we have first worshipped that adorable Lord, who has many forms, and who is the true source [of all things], as dwelling in our own mind.

6 He is beyond all the forms of the tree [of the world] and of time, he is the other, from whom this world moves round. Know him as one who brings good and expels sin, the lord of bliss, as dwelling within the self, the immortal, the support of all.

7 Let us know that highest great lord of lords, the highest deity of deities, the master of masters, the highest above, as the lord of the world, the adorable.

8 There is no effect and no cause known of him, no one is seen like unto him or better; his power is revealed as manifold, as inherent, acting as force and knowledge.

9 There is no master of his in the world, no ruler of his, not even a sign of him. He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord.

10 He is the one who spontaneously covered himself, like a spider, with threads drawn from the very first cause [*pradhâna*]; may he grant us entrance into *brahman*.

11 He is the one, hidden in all beings, all-pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities.

12 He is the one ruler of many who [seem to act, but] do not act; he makes the one seed manifold. Those with vision who perceive him within their self, to them alone belongs eternal happiness.

13 He is the eternal among eternals, the thinker among thinkers, who, though one, fulfils the desires of many. He who has known that cause which is to be apprehended by *sânkhya* [philosophy] and *yoga* [discipline of concentration and meditation], he is freed from all fetters.

14 The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.

15 He is the one bird[18] in the midst of the world; he is also [like] the fire [of the sun] that has set in the ocean. A man who knows him truly, passes over death; there is no other path to go.

16 He makes all, he knows all, the self-caused, the knower, the time of time [destroyer of time; timeless], who assumes qualities and knows everything, the master of nature and of man, the lord of the three qualities [*guṇa*], the cause of the bondage, the existence, and the liberation of the world.

17 He who has become that, he is the immortal, remaining the lord, the knower, the ever-present guardian of this world, who rules this world for ever, for no one else is able to rule it.

18 Seeking freedom I go for refuge to that Lord who is the light of his own thoughts, he who first creates Brahmâ [Hiranyagarbha, the first manifestation of *brahman*] and delivers the Vedas to him.

19 Who is without parts, without actions, tranquil, without fault, without taint, the highest bridge to immortality – like a fire that has consumed its fuel.

20 Only when men shall roll up the sky like a hide, will there be an end of misery; unless the self has first been known.

21 Through the power of his austerities and through meditation has the wise Svetâsvatara truly proclaimed *brahman*, the highest and holiest, to the best of ascetics, as approved by the company of sages.

22 This highest mystery of the Vedânta, delivered in a former age, should not be given to one whose passions have not been subdued, nor to one who is not a son, or who is not a [properly appointed] pupil.

23 If these truths have been told to a high-minded man, who feels the highest devotion for the self, and for his *guru*, then they will shine forth – then they will shine forth indeed.

9 *Brihadâranyaka Upanishad*

CHAPTER ONE

[*Sections 1 and 2 are omitted.*]

3

1 There were two progenies of Prajâpati, the *devas* and the *asuras*. The *devas* were the younger, the *asuras* the elder ones. The *devas*, who were struggling in these worlds, said: 'Well, let us overcome the *asuras* at the sacrifices by means of the *udgîtha*.'[1]

2 They said to speech [*vâch*]: 'Do thou sing the *udgîtha* for us.' 'Yes,' said speech, and sang the *udgîtha*. Whatever delight there is in speech, that she obtained for the *devas* by singing; but that she pronounced well, that was for herself. The *asuras* knew: 'Verily, through this singer [speech] they will wipe us out.' They therefore rushed at it and pierced it with vice. That vice which consists of speaking what is bad, that is sin.

3 Then the *devas* said to breath: 'Do thou sing the *udgîtha* for us.' 'Yes,' said breath, and sang. Whatever delight there is in smell, that he obtained for the *devas* by singing; but that he smelled well, that was for himself. The *asuras* knew: 'Verily, through this singer they will wipe us out.' They therefore rushed at the singer, and pierced him with vice. That vice which consists of smelling what is bad, that is sin.

4 Then the *devas* said to the eye: 'Do thou sing for us.' 'Yes,' said the eye, and sang. Whatever delight there is in seeing, that he obtained for the *devas* by singing; but that he saw well, that was for himself. The *asuras* knew: 'Verily, through this singer they

will wipe us out.' They therefore rushed at the singer, and pierced him with vice. That vice which consists of seeing what is bad, that is sin.

5 Then they said to the ear: 'Do thou sing out for us.' 'Yes,' said the ear, and sang. Whatever delight there is in the hearing, that he obtained for the *devas* by singing; but that he heard well, that was for himself. The *asuras* knew: 'Verily, through this singer they will wipe us out.' They therefore rushed at the singer, and pierced him with vice. That vice which consists of hearing what is bad, that is sin.

6 Then they said to the mind: 'Do thou sing out for us.' 'Yes,' said the mind, and sang. Whatever delight there is in the thinking, that he obtained for the *devas* by singing; but that he thought well, that was for himself. The *asuras* knew: 'Verily, through this singer they will wipe us out.' They therefore rushed at the singer, and pierced him with vice. That vice which consists of thinking what is bad, that is sin.

Thus the *asuras* overwhelmed these deities[2] with vice, thus they pierced them with sin.

7 Then they said to the vital breath in the mouth: 'Do thou sing [the *udgîtha*] for us.' 'Yes,' said the vital breath, and sang. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at him and pierced him with vice. But as a clod of earth gets scattered when it hits against a stone, so they perished, scattered in all directions. Hence the *devas* rose, the *asuras* fell. He who knows this, rises by his self, and his enemies [weaknesses] fall.

8 Then the *devas* said: 'Where is he who had remained stuck to us?' It was [the vital breath] within the mouth; he is the essence [*rasa*] of every part [*anga*] of the body, and is therefore called Âṅgirasa.

[*Verses 9–27 are omitted.*]

28 Next follows the chanting of purificatory hymns. Verily the Priest begins to sing the *sâman*, and when he begins, then let the sacrificer recite these [three *yajus*-verses]:

Lead me from the unreal to the real!
Lead me from darkness to light!
Lead me from death to immortality!

Now when he says, 'Lead me from the unreal to the real,'

the unreal is verily death, the real immortality. He therefore says, 'Lead me from death to immortality, make me immortal.'

When he says, 'Lead me from darkness to light,' darkness is verily death, light immortality. He therefore says, 'Lead me from death to immortality, make me immortal.'

When he says, 'Lead me from death to immortality,' there is nothing obscure there, as it were, to require explanation.

[*The remaining part of the verse is omitted.*]

4

1 In the beginning all this was Self alone, like a person alone. He looked around, and saw nothing else than Self. He first said, 'This is *aham* [I]'; therefore he became Aham by name. Therefore even now, if a man is asked, he first says, 'This is *aham* [I]', and then pronounces the other name which he may have. And because prior [*pûrva*] to all this, he [the Self] had burnt down [*uś*][3] all sins, therefore he is *purusha* [person]. [*Remaining one line is omitted*].

2 Being alone he felt afraid. So [even now] a man fears loneliness. He thought, 'As there is nothing else but I; of what am I afraid?' Then his fear vanished. For why should he have feared? Fear verily arises from a second only.

3 But he felt no delight. Therefore a man who is lonely feels no delight. He wished for a second. He was large enough to be man and wife together. He then made this his Self to split in two [*pat*], and thence arose husband [*pati*] and wife [*patnî*]. Therefore Yâjñavalkya said: 'We two are thus [each of us] like half a shell.' Therefore the void which was there, is filled by his wife. He embraced her, and human beings were born.

4 She thought, 'How can he embrace me, after having produced me from himself? I shall hide myself.'

She then became a cow, the other became a bull and embraced her, and hence cows were born. Then she became a mare, the other a stallion; she a female ass, the other a male ass. He embraced her, and hence one-hoofed animals were born. Then she became a she-goat, the other a he-goat; she became a ewe, the other a ram. He embraced her, and hence goats and

sheep were born. And thus he created everything that exists in pairs, down to the ants.

5 He knew, 'I indeed am this creation, for I created all this.' Hence he became the creation, and he who knows this becomes [creator] in this creation of his.

6 Next he produced Agni [fire]. From the mouth, as from the fire-hole, and from the hands [by rubbing] he created fire . . . [*One line here is omitted.*]

And when they say, 'Sacrifice to this or sacrifice to that deity,' each deity too is but his own manifestation. He is indeed all deities.

Now, whatever there was moist, from that he created seed; this is Soma. So far verily this universe is nothing but food and that which eats food. Soma is food, Agni eater. This is the highest creation of *brahman*, when he created the best of the deities, and when he, who was [then] mortal, created the immortals. Therefore it was the highest creation. And he who knows this, lives in this his highest creation.

7 All this was then undifferentiated. It got differentiated by form and name, so that one could say, 'He is so and so, and has such and such a form.' Therefore at present also all beings are differentiated by name and form, so that one can say, 'He is so and so, and has such and such a form.'

He [*brahman* or the self] entered thither [into the body], to the very tips of the finger-nails, as a razor might be fitted in a razor-case, or as fire in a fire-place.

He cannot be seen, for, in part only, when breathing, he is breath by name; when speaking, speech by name; when seeing, eye by name; when hearing, ear by name; when thinking, mind by name. All these are but the various names of him and his doing. And he who regards him as the one or the other of these various things, does not know him, for he is apart from everything that is qualified as this or that. Let men worship him as Self, for in the Self all these are one. This Self is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise.

8 This, which is nearer to us than anything, this Self, is dearer than a son, dearer than wealth, dearer than everything else.

And if you were to say to one who declares anything other than the Self as dear, that he will lose what is really dear to him, very likely it would be so. Let him worship the Self alone as dear. He who worships the Self alone as dear, the object of his love will never perish.

9 They say: 'If men think that by knowledge of *brahman* they will become everything, what then did that *brahman* know, from whence he became everything?'

10 Verily in the beginning all this was *brahman*. That *brahman* knew Self only, saying, 'I am *brahman*.' From it all this came. Whichever *deva* became aware of this, he indeed became all this [*brahman*]; and so also some *rishis* [seers] and men. The *rishi* Vâmadeva saw and understood it, singing, 'I was the moon, I was the sun.' It is so also now. He who knows that he is *brahman*, becomes all this, and even the *devas* cannot prevent it, for he himself is their self.

If a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the *devas*. For verily, as may beasts nourish a man, thus does every man nourish the *devas*. If only one beast is taken away, it is not pleasant; how much more when many are taken! Therefore it is not pleasant to the *devas* that men should know this.

[*Verses 11–14 and some lines of 15 are omitted.*]

15 Now if a man departs from this life without having seen his true self, then that self, not being known, does not receive and bless him, as if the Veda had not been read, or as if a good work had not been done. Indeed, if one who does not know that [self], should he still perform here on earth some great holy work, it will perish for him in the end. Let a man worship the self only as his true state. If a man worships the self only as his true state, his work does not perish, for out of this very self spring all that he desires.

16 Now verily this embodied self is the world of all beings. In so far as man sacrifices and pours out libations, he is the world of the *devas*; in so far as he recites the hymns, etc., he is the world of the seers; in so far as he offers cakes to the *manes* and tries to obtain offspring, he is the world of the *manes*; in so far as he gives shelter and food to men, he is the world of men; in so far

as he finds fodder and water for the animals, he is the world of the animals; in so far as quadrupeds, birds, and even ants live in his house, he is their world. And as everyone wishes his own world not to be injured, thus all beings wish that he who knows this should not be injured. All this is known and has been well reasoned.

17 In the beginning this was self alone, one only. He desired, 'Let there be a wife for me that I may have offspring, and let there be wealth for me that I may offer sacrifices.' Verily this is the whole desire, and even if someone wishes for more, he would not find it. So also now does a lonely person desire, 'Let there be a wife for me that I may have offspring, and let there be wealth for me that I may offer sacrifices.' And so long as he does not obtain either of these things, he thinks he is incomplete. But his completeness [is as follows]: mind is his self; speech the wife; breath the child; the eye all worldly wealth, for he finds it with the eye; the ear his divine wealth, for he hears it with the ear. The body is his work, for with the body he works. This is the fivefold sacrifice, for fivefold is the animal, fivefold man, fivefold all that exists. He who knows this, attains all the universe as his own self.

5

1 'When the father [Prajâpati] had produced by knowledge and austerity [work] the seven kinds of food, one of these foods he made as common to all beings, two he assigned to the *devas*.

'Three he made for himself, one he gave to the animals. On this rests everything, whatever that breathes and breathes not.

'Why then do these exhaust not, although they are constantly eaten? He who knows this imperishable one, he pre-eminently eats food with his mouth.

'He attains the *devas*, he lives on essences of things, and acquires strength.'

2 When it is said, that 'the father produced by knowledge and austerity the seven kinds of food', it is clear that [it was he who] did so. When it is said, that 'one of his [foods] was common', then that is that common food of his which is eaten by all. He

who worships [eats] that [common food], is not removed from sin, for verily that food is mixed [property]. When it is said, that 'two he assigned to the *devas*', that is one, which is sacrificed in fire, and the other, which is given away at sacrifice. But they also say, the new-moon and full-moon sacrifices are here intended as the two foods, and therefore one should not peform them for fulfilment of any material wish.

When it is said, that 'one he gave to animals', that is milk. For in the beginning [in their infancy] both men and animals live on milk. And therefore they either make a new-born child lick butter, or they make it take the breast. And they call a new-born creature *atrinâda*, *i.e.* one not eating herbs. When it is said, that 'on this rests everything, whatever that breathes and breathes not', we see that all this, whatever that breathes and breathes not, rests and depends on food.

And when it is said [elsewhere], that a man who sacrifices with milk a whole year, overcomes further death, let him not think so. No, he overcomes further death on the very day on which he sacrifices, for he offers to the deities all the food.

When it is said, 'Why do these not exhaust though they are constantly eaten?' the answer is, verily, the producer of food is Person, the imperishable, and he produces food, again and again.

When it is said, 'He who knows this imperishable one,' then that verily means that the Person is the imperishable one, for he produces this food as his work by continuous meditation, and whatever he does not work for that perishes.

When it is said, that 'he pre-eminently eats food with his mouth', then this means that he, being the self of the foods, becomes one with the food.

When it is said, 'he attains the *devas*, he lives on essences of things, and acquires strength', that is meant as praise.

3 When it is said, that 'he made three for himself', that means that he made mind, speech, and breath for himself. As people say, 'My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear', it is clear that a man sees with his mind and hears with his mind. Desire, resolve, doubt, faith, scepticism, memory, forgetfulness, shame, reflection, fear, all this is mind. Even if a man is touched from behind, he knows it through the mind.

Whatever sound there is, that is speech. Speech indeed is intended to determine a thing but it cannot itself be revealed.

The up-breathing, the down-breathing, the back-breathing, the out-breathing, the on-breathing, all that is breathing is breath [*prâṇa*] only. Verily that Self consists of it; that Self consists of speech, mind, and breath.

4 These are the three worlds: speech is this world [earth], mind is the other world [sky], breath the world beyond.

5 These are the three Vedas: the Rig-Veda is speech, the Yajur-Veda mind, the Sâma-Veda breath.

6 These are the *devas*, *manes*, and men: the *devas* are speech, the *manes* mind, men breath.

7 These are father, mother, and child: the father is mind, the mother speech, the child breath.

8 These are what is known, what is to be known, and what is beyond knowing.

Whatever is known, has the form of speech, for speech is known. Speech, having become this, protects man.

9 What is to be known, has the form of mind, for mind is what is to be known. Mind, having become this, protects man.

10 What is beyond knowing, has the form of breath, for breath is unknown. Breath, having become this, protects man.

11 Of this speech [which is the food of Prajâpati] earth is the body, its shining form is fire. And so far as speech extends, so far extends the earth, so far extends fire.

12 Of this mind sky is the body, its shining form is the sun. And so far as this mind extends, so far extends sky, so far extends the sun. Fire and sun embraced each other, and from that breath [air] was born, and this is Indra, and he is without a rival.[4]

[*The last line is omitted.*]

13 Next, of this breath water is the body, its shining form is the moon. And so far as this breath extends, so far extends water, so far extends the moon.

They are all alike, and all are endless. He who out of ignorance worships them as finite, obtains a finite world, but he who worships them as infinite, obtains an infinite world.

[*Verses 14–23 are omitted.*]

6

1 Verily this [universe] is a triad: name, form, and work. As regards names, speech [sound] is their *uktha* [source]; from it all names arise. It is their *sâman*, for it is common to all names. It is their *brahman*, for it sustains all names.

2 Next, as regards forms, eye is their *uktha* [source]; from it all forms arise. It is their *sâman*, for it is common to all forms. It is their *brahman*, for it sustains all forms.

3 Next, as regards works, body is their *uktha* [source], for from it all works arise. It is their *sâman*, for it is common to all works. It is their *brahman*, for it sustains all works.

These three together are one, this Self; and the Self, though one, is the triad. This is the immortal covered by the real. Verily breath is the immortal, name and form are the real, and by them the immortal is covered.

CHAPTER TWO

॥ १ ॥

1 There was formerly the proud Gârgya Bâlâki, an expositor of *veda*. He said to Ajâtashatru of Kâshi, 'Shall I tell you *brahman*?' Ajâtashatru said 'We give you a thousand [cows] for that speech [of yours], for people come running [here], saying, a [second] Janaka,[5] our patron is here.'

2 Gârgya began expounding: 'The person in the sun, that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him verily as the supreme, the head of all beings, the king. Whoso adores him thus, becomes supreme, the head of all beings, a king.'

3 Gârgya said: 'The person that is in the moon [and in the mind], that I adore as *brahman*.' Ajatashatru said to him: 'No, no! Do not say this about him. I adore him verily as the great, clad in white raiment, as Soma, the king. Whoso adores him thus, Soma is poured out and poured forth for him day by day, and his food does not fail.'

4 Gârgya said: 'The person that is in the lightning [and in the heart], that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him verily as the luminous. Whoso adores him thus, becomes luminous, and his offspring becomes luminous.'

5 Gârgya said: 'The person that is in the space [and in the space of the heart], that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him as what is full, and quiescent. Whoso adores him thus, becomes filled with offspring and cattle, and his offspring does not cease from this world.'

6 Gârgya said: 'The person that is in the wind [and in the breath], that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him as invincible Indra, as an unconquerable army. Whoso adores him thus, becomes victorious, unconquerable, conquering his enemies.'

7 Gârgya said: 'The person that is in the fire [and in the heart], that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him as powerful. Whoso adores him thus, becomes powerful, and his offspring becomes powerful.'

8 Gârgya said: 'The person that is in water [in seed, and in the heart], that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him as reflection [in water].' Whoso adores him thus, to him comes what is a reflection [of him], not what is not so; what is born from him, is like unto him.'

9 Gârgya said: 'The person that is in the mirror, that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him verily as the brilliant. Whoso adores him thus, he becomes brilliant, his offspring becomes brilliant, and with whomsoever he comes in contact, he outshines them.'

10 Gârgya said: 'The sound that follows a man while he moves, that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him verily as life. Whoso adores him thus, he reaches his full age in this world, breath does not leave him before his time.'

11 Gârgya said: 'The person that is in the quarters [of the compass] that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him verily as the second who is inseparable [from the one]. Whoso adores him thus, becomes possessed of a second, his company is not cut off from him.'

12 Gârgya said: 'The person that consists of the shadow, that I adore as *brahman*.' Ajâtashatru said to him: 'No, no! Do not say this about him. I adore him verily as death. Whoso adores him thus, he reaches his whole age in this world, death does not approach him before his time.'

13 Gârgya said: 'The person that is in the body [self], that I adore as *brahman*.' Agâtasatru said to him: 'No, no! Do not say this about him. I adore him verily as embodied. Whoso adores him thus, becomes embodied, and his offspring becomes embodied.'

Then Gârgya became silent.

14 Ajâtashatru said: 'Is this all?' 'This is all,' he replied. Ajâtashatru said: 'This does not suffice to know it [the true *brahman*].' Gârgya replied: 'Then let me come to you, as a pupil.'

15 Ajâtashatru said: 'Verily, it is unnatural that a priest should come to a nobleman for instruction about *brahman*. However, I shall make you know him clearly.' Thus saying he took him by the hand and rose.

And the two together came to a person who was asleep. He called him by these names, 'Thou, great one, clad in white raiment, Soma, king.' He did not rise. Then rubbing him with his hand, he woke him, and he arose.

16 Ajâtashatru said: 'When this man was thus asleep, where was then the person [*purusha*], the intelligent? And from whence did he thus come back?' Gârgya did not know this.

17 Ajâtashatru said: 'When this man was thus asleep, then the intelligent person [*purusha*], having through the intelligence of the senses [*prâṇas*] absorbed within himself all that intelligence, rested in the space, which is in the heart. When he takes in these different kinds of intelligence, then it is said that the man sleeps. Then the breath is restrained, speech is restrained, the ear is restrained, the eye is restrained, the mind is restrained.

18 'But when he moves about in dream, then these are his worlds. He is, as it were, a great king; he is, as it were, a great *brâhmaṇa*; he rises, as it were, and he falls. And as a great king might keep in his own subjects, and move about, according to his pleasure, within his own domain, so does that person [who is endowed with intelligence] keep in the various senses [*prâṇas*] and move about, according to his pleasure, within his own body [while dreaming].

19 'Next, when he is in profound sleep, and knows nothing, there are the seventy-two thousand arteries called *hita*, which from the heart spread through the body. Through them he moves forth and rests in the surrounding body. And as a young man, or a great king, or a great *brâhmaṇa*, having reached the summit of happiness, might rest, so does he then rest.

20 'As a spider spins thread out of itself, as sparks come forth from fire, so do all senses, all worlds, all divinities, all beings come forth from that self. This is the hidden meaning to be learnt from Upanishad: the Self is the "Reality of the real". Verily the senses are real, and it is the reality of the real.'

[*Section 2 is omitted.*]

3

1 There are two forms of *brahman*, the formed and the formless, the mortal and the immortal, the moving and the unmoving, *sat* [actual] and *tya* [beyond], [*i.e. sat-tya*, true].

2 Everything except air and space is formed, is mortal, is unmoving, is actual. The essence of that which is formed, which is mortal, which is unmoving, which is actual is the sun that gives out heat, for he is the essence of the actual.

3 But air and space are formless, are immortal, are moving, are beyond. The essence of that which is formless, which is immortal, which is moving, which is beyond is the person in the disc of the sun, for he is the essence of the beyond. So far with regard to the divinities.

4 Now with regard to the self. Everything except the breath and the space within the body is formed, is mortal, is unmoving, is actual. The essence of that which is formed, which is mortal, which is unmoving, which is actual is the eye, for it is the essence of the actual.

5 But breath and the space within the body are formless, are immortal, are moving, are beyond. The essence of that which is formless, which is immortal, which is fluid, which is beyond is the person in the right eye, for he is the essence of the beyond.

6 And what is the appearance of that person? Like a saffron-coloured raiment, like white wool, like cochineal, like the flame of fire, like the white lotus, like sudden lightning. He who knows this, his glory is like unto sudden lightning.

Now follows the teaching [of *brahman*] by No, no! for there is nothing else higher [about *brahman*] than saying: 'It is not so. It is not so.' Then comes the name 'the Reality of the real', the senses being real, and it [the *brahman*] the reality of them.

4

1 When Yâjñavalkya was leaving the house, giving up his householder's status to enter the renouncer's state, he said to his one wife: 'Maitreyî, verily I am going away from our house [into the forest]. Forsooth, let me make a settlement between thee and Kâtyâyanî [my other wife].'

2 Maitreyî said: 'My Lord, if this whole earth, full of wealth, belonged to me, tell me, should I be immortal by it?'

'No,' replied Yâjñavalkya; 'like the life of rich people will be thy life. But there is no hope of immortality by wealth.'

3 And Maitreyî said: 'What should I do with that by which I do not attain immortality? What my lord knoweth [of immortality], tell that to me.'

4 Yâjñavalkya replied: 'Thou who art truly dear to me, thou speakest dear words. Come, sit down, I will explain it to thee, and mark well what I say.'

5 And he said: 'Verily, a husband is not dear for the sake of the husband; a husband is dear for the sake of the Self.

'Verily, wife is not dear for the sake of the wife; a wife is dear for the sake of the Self.

'Verily, sons are not dear for the sake of the sons; sons are dear for the sake of the Self.

'Verily, wealth is not dear for the sake of wealth; wealth is dear for the sake of the Self.

'Verily, the *brâhmaṇa*-class is not dear for the sake of the *brâhmaṇa*-class; the *brâhmaṇa*-class is dear for the sake of the Self.

'Verily, the princely-class not dear for the sake of the princely-class; the princely-class is dear for the sake of the Self.

'Verily, the worlds are not dear for the sake of the worlds; the worlds are dear for the sake of the Self.

'Verily, the divines are not dear for the sake of the divines; the divines are dear for the sake of the Self.

'Verily, living beings are not dear for the sake of the living beings; they are dear for the sake of the Self.

'Verily, nothing is dear for its sake; everything is dear for the sake of the Self.

'Verily, the Self is to be seen, to be heard, to be thought on,

to be meditated on, O Maitreyî! When we see, hear, think, and know the Self, then all this is known.

6 'Whosoever looks for the *brâhmaṇa*-class elsewhere than in the Self, is ignored by the *brâhmaṇa*-class. Whosoever looks for the princely-class elsewhere than in the Self, is ignored by the princely-class. Whosoever looks for the worlds elsewhere than in the Self, is ignored by the worlds. Whosoever looks for the divines elsewhere than in the Self, is ignored by the divines. Whosoever looks for living beings elsewhere than in the Self, is ignored by the living beings. Whosoever looks for anything elsewhere than in the Self, is ignored by everything. This *brâhmaṇa*-class, this princely-class, these worlds, these divines, these living beings, this everything, all this is that Self.

7 'Now as the sounds of a drum, when beaten, cannot be seized externally [by themselves], but the sound is seized, when the drum is seized or the beater of the drum.

8 'And as the sounds of a conch-shell, when blown, cannot be seized externally [by themselves], but the sound is seized, when the shell is seized or the blower of the shell.

9 'And as the sounds of a lute, when played, cannot be seized externally [by themselves], but the sound is seized, when the lute is seized or the player of the lute.

10 'As clouds of smoke proceed by themselves out of a lighted fire kindled with damp fuel, thus, verily, O Maitreyî, has been breathed forth from this great being what we have as Rig-veda, Yajur-veda, Sâma-veda, Atharvângirasas, *ithihâsa* [legends], *purâna* [cosmogonies], *vidyâ* [knowledge], the Upanishads, *shlokas* [verses], *sûtras* [prose rules], *anuvyâkhyânas* [glosses], *vyâkhyânas* [commentaries]. From him alone all these were breathed forth.

11 'As all waters meet the sea, all sensations of touch meet the skin, all tastes meet the tongue, all smells meet the nose, all colours meet the eye, all sounds meet the ear, all perceptions meet the mind, all knowledge meets the intellect, all actions meet the hands, all movements meet the feet, and all the Vedas meet in one place, speech;

12 'As a lump of salt, when thrown into water, gets dissolved into water, and could not be picked out again, but wherever we taste [the water] it is salt – thus verily, O Maitreyî, so does this

great Being, endless, unlimited, consisting of nothing but knowledge, rise from out of these elements, and vanish again in them. When he has departed, there is no more knowledge [name], I say, O Maitreyî.' Thus spoke Yâjñavalkya.

13 Then Maitreyî said: 'Here thou hast bewildered me, sir, when thou sayest that having departed, there is no more knowledge.'

But Yâjñavalkya replied: O Maitreyî, I say nothing that is bewildering. This is enough, O beloved, for now.

'For when there is as it were duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know him by whom he knows all this? How, O beloved, should he know [himself], the knower?'

5

1 This earth is the honey [the effect] of all beings, and all beings are the honey [the effect] of this earth. Likewise is this luminous, immortal person in this earth, and that luminous immortal person incorporated in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

2 This water is the honey of all beings, and all beings are the honey of this water. Likewise is this luminous, immortal person in this water, and that luminous immortal person existing as seed in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

3 This fire is the honey of all beings, and all beings are the honey of this fire. Likewise is this luminous, immortal person in this fire, and that luminous immortal person existing as speech in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

4 This air is the honey of all beings, and all beings are the honey of this air. Likewise is this luminous, immortal person in this air, and that luminous immortal person existing as breath in the

body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

5 This sun is the honey of all beings, and all beings are the honey of this sun. Likewise is this luminous, immortal person in this sun, and that luminous immortal person existing as the eye in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

6 These quarters are the honey of all beings, and all beings are the honey of these quarters. Likewise is this luminous, immortal person in this space, and that luminous immortal person existing as the ear in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

7 This moon is the honey of all beings, and all beings are the honey of this moon. Likewise is this luminous, immortal person in this moon, and that luminous immortal person existing as mind in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

8 This lightning is the honey of all beings, and all beings are the honey of this lightning. Likewise is this luminous, immortal person in this lightning, and that luminous immortal person existing as light in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

9 This thunder is the honey of all beings, and all beings are the honey of this thunder. Likewise is this luminous, immortal person in this thunder, and that luminous immortal person existing as sound and voice in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

10 This space is the honey of all beings, and all beings are the honey of this space. Likewise is this luminous, immortal person in this space, and that luminous immortal person existing as heart-space in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

11 This [cosmic law] is the honey of all beings, and all beings are the honey of this law. Likewise is this luminous, immortal person in this law, and that luminous immortal person existing as law in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

12 This truth [*satyam*] is the honey of all beings, and all beings are the honey of this truth. Likewise is this luminous, immortal

person in this truth, and that luminous immortal person existing as truth in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

13 This mankind is the honey of all beings, and all beings are the honey of this mankind. Likewise is this luminous, immortal person in this mankind, and that luminous immortal person existing as man in the body. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

14 This Self is the honey of all beings, and all beings are the honey of this Self. Likewise is this luminous, immortal person in this Self, and that luminous immortal person the Self. He indeed is the same as that Self, that Immortal, that *brahman*, that all.

15 Verily this Self is the ruler of all beings. As all spokes are contained in the axle and in the felly of a wheel, all beings, all divines, all worlds, all vital powers, and all those individual selfs are contained in that Self.

[*Verses 16–18 are omitted.*]

19 Knowing this, did a seer proclaim.

'He [the Lord] became like unto every form, and this is meant to reveal the [true] form of him [the *âtman*]. Indra [the Lord] appears multiform through the uncanny powers [*mâyâs*]; for his horses [senses] are yoked, hundreds and ten.'

This self [*âtman*] is the horses, this self is the ten, and the thousands, many and endless. This is the *brahman*, without cause and without effect, without anything inside or outside; this self is *brahman*, all-pervading and all-knowing. This is the teaching [of the Upanishad].

[*Section 6 is omitted.*]

CHAPTER THREE

❧ 1 ❧

Adoration to the Highest Self!

1 King Janaka Vaideha performed a sacrifice at which many presents were offered to the priests. *brâhmaṇas* of the Kurus and the Pâñchâlas had come thither, and Janaka Vaideha wished to know which of them was the most learned. So he had a thousand cows put in a pen, and ten measures of gold were fastened to each pair of horns.

2 And Janaka spoke to them: 'Ye venerable *brâhmaṇas*, he who among you is the wisest, let him drive away these cows.'

Then those *brâhmaṇas* durst not, but Yâjñavalkya said to his pupil: 'Drive them away, my dear.'

He replied: 'O glory of the *sâman*,' and drove them away.

The *brâhmaṇas* became angry and said: 'How could he call himself the wisest among us?'

There was Ashvala, the Hotri priest of Janaka Vaideha. He asked him: 'Are you indeed the wisest among us, O Yâjñavalkya?' He replied: 'I bow before the wisest [the best knower of *brahman*], but I wish indeed to have these cows.'

Then Ashvala, the Hotri priest, undertook to question him.

[*Remaining verses 3–10 of this section are omitted.*]

❧ 2 ❧

[*Verses 1–9 are omitted.*]

[After questioning him Ashvala held his peace. Then Jârat-kârava Ârtabhâga began asking.]

10 He said, 'Yâjñavalkya, everything is the food of death. What then is the deity to whom death is food?'

'Fire is death, and that is the food of water. He who knows this overcomes repeated death.'

11 'Yâjñavalkya,' he said, 'when such a person [a sage] dies, do the vital breaths [*prâṇas*] move out of him or not?'

'No,' replied Yâjñavalkya; 'they are gathered up in him, he swells, he is inflated, and thus inflated the dead lies at rest.'

12 'Yâjñavalkya,' he said, 'when such a man dies, what does not leave him?'

'The name,' he replied; 'for the name is infinite, and infinite are deities of the universe; he who knows it gains the infinite world.'

13 'Yâjñavalkya,' he said, 'when the speech of this dead person enters into the fire, breath into the air, the eye into the sun, the mind into the moon, the hearing into quarters, the body into the earth, the self into the Self, the hair of the body into the shrubs, the hair of the head into the trees, and when blood and the seed are deposited in the water, where is then that person?'

Yâjñavalkya said: 'Take my hand, my friend. We two alone shall know of this; let this question of ours not be [discussed] in public.' Then these two went out and argued, and what they said was karman [work], what they praised was karman, *viz.* that a man becomes good by good work, and bad by bad work. After that Jârakârava Ârtabhâga held his peace.

[*Section 3 is omitted.*]

4

1 Then Uśasta Châkrâyana asked. 'Yâjñavalkya,' he said, 'tell me the *brahman* which is directly evident – the self [*âtman*], which is within all.'

Yâjñavalkya replied: 'This, thy self, which is within all.'

'Which self, O Yâjñavalkya, is within all?'

Yâjñavalkya replied: 'One who breathes in the up-breathing, he is thy self, and within all. He who breathes in the down-breathing, he is thy self, and within all. He who breathes in the on-breathing, he is thy self, and within all. He who breathes in the out-breathing, he is thy self, and within all. This is thy self, who is within all.'

2 Uśasta Châkrâyana said: 'As one might say, this is a cow, this is a horse, thus has this been explained by thee. Tell me the *brahman* which is really directly evident – the self, which is within all.'

Yâjñavalkya replied: 'This, thy self, which is within all.'

'Which self, O Yâjñavalkya, is within all?'

Yâjñavalkya replied: 'Thou couldst not see the [true] seer of sight, thou couldst not hear the [true] hearer of hearing, nor perceive the perceiver of perception, nor know the knower of knowledge. This is thy self, who is within all. Everything else is suffering.' After that Uśasta Châkrâyana held his peace.

५

1 Then Kahola Kaushitakeya asked. 'Yâjñavalkya,' he said, 'tell me the *brahman* which is directly evident – the self [*âtman*], which is within all.'

Yâjñavalkya replied: 'This, thy self, which is within all.'

'Which self, O Yâjñavalkya, is within all?'

Yâjñavalkya replied: 'He who overcomes hunger and thirst, sorrow, passion, old age, and death. When *brâhmaṇas* know that self, and have risen above the desire for sons, wealth, and positions in this world, they wander about as mendicants. For a desire for sons is desire for wealth, a desire for wealth is desire for this world. Both these are indeed desires. Therefore let a *brâhmaṇa*, after he has done with learning, wish to stand by real strength; after he has done with that strength and learning, he becomes a *muni* [a *yogin*]; and after he has done with what is not the knowledge of a *muni*, and with what is the knowledge of a *muni*, he is a *brâhmaṇa*. By whatever means he has become a *brâhmaṇa*, he is such indeed. Everything else is suffering.' After that Kahola Kaushitakeya held his peace.

6

1 Then Gârgi Vâchaknavî asked. 'Yâjñavalkya,' she said, 'everything here is woven, like warp and woof, in water. What then is that in which water is woven, like warp and woof?'

'In air, O Gârgî,' he replied.

'In what then is air woven, like warp and woof?'

'In the worlds of the sky, O Gârgi,' he replied.

'In what then are the worlds of the sky woven, like warp and woof?'

'In the worlds of the *gandharvas* [sun's rays], O Gârgî, he replied.

'In what then are the worlds of the *gandharvas* woven, like warp and woof?'

'In the worlds of Âditya [sun], O Gârgî,' he replied.

'In what then are the worlds of Âditya woven, like warp and woof?'

'In the worlds of Chandra [moon],[6] O Gârgî, he replied.

'In what then are the worlds of Chandra [moon] woven, like warp and woof?'

'In the worlds of the *nakshatras* [stars],[7] O Gârgî,' he replied.

'In what then are the worlds of the *nakshatras* woven, like warp and woof?'

'In the worlds of the *devas* [divinities],[8] O Gârgî,' he replied.

'In what then are the worlds of the *devas* woven, like warp and woof?'

'In the worlds of Indra [highest among *devas*],[9] O Gârgî,' he replied.

'In what then are the worlds of Indra woven, like warp and woof?'

'In the worlds of Prajâpati,[10] O Gârgî,' he replied.

'In what then are the worlds of Prajâpati woven, like warp and woof?'

'In the worlds of *brahman*, O Gârgî,' he replied.

'In what then are the worlds of *brahman* woven, like warp and woof?'

Yâjñavalkya said: 'O Gârgî, Do not ask too much, lest thy head should fall off. Thou askest too much about what we do

not ask too much. Do not ask too much, O Gârgî.' After that Gârgî Vâchaknavî held her peace.

7

1 Then Uddâlaka Âruṇi asked. 'Yâjñavalkya,' he said, 'we were living among the Madras in the house of Patañjala Kâpya, studying the sacrifice. His wife was possessed of a *gandharva* [spirit], and we asked him: "Who art thou?" He answered: "I am Kabandha Âtharvana." And he said to Patañjala Kâpya and to [us] students: "Dost thou know, Kâpya, that puller [ruler] within who from within pulls [rules] this world and the other world and all beings?" And Patañjala Kâpya replied: "I do not know it, sir." He said again to Patañjala Kâpya and to [us] students: "He, O Kâpya, who knows that thread and him who pulls [it] from within, he knows *brahman*, he knows the worlds, he knows the *devas*, he knows the Vedas, he knows the *bhûtas* [creatures], he knows the Self, he knows everything." Thus did he [the *gandharva*] say then. And I know it that if thou, O Yâjñavalkya, without knowing that string and the puller within, drivest away those *brahma*-cows [the cows offered as a prize to him who best knows *brahman*], thy head will fall off.'

Yâjñavalkya said: 'O Gautama, I believe I know that thread and the puller within.'

The other said: 'Anybody may say, I know, I know. Tell what thou knowest.'

2 Yâjñavalkya said: 'Vâyu [air] is that thread, O Gautama. By air, as by a thread, O Gautama, this world and the other world, and all creatures are strung together. Therefore, O Gautama, people say of a dead person that his limbs have become unstrung; for by air, as by a thread, O Gautama, they were strung together.'

The other said: 'So it is, O Yâjñavalkya. Tell now [who is] the puller within.'

3 Yâjñavalkya said: 'He who dwells in the earth, and within the earth, whom the earth does not know, whose body the earth is, and who pulls [rules] the earth from within, he is thy Self, the puller [ruler] within, the immortal.'

4 'He who dwells in the water, and within the water, whom the water does not know, whose body the water is, and who pulls

[rules] the water from within, he is thy Self, the puller [ruler] within, the immortal.

5 'He who dwells in the fire, and within the fire, whom the fire does not know, whose body the fire is, and who pulls [rules] the fire from within, he is thy Self, the puller [ruler] within, the immortal.

6 'He who dwells in the sky, and within the sky, whom the sky does not know, whose body the sky is, and who pulls [rules] the sky from within, he is thy Self, the puller [ruler] within, the immortal.

7 'He who dwells in the air, and within the air, whom the air does not know, whose body the air is, and who pulls [rules] the air from within, he is thy Self, the puller [ruler] within, the immortal.

8 'He who dwells in the heaven, and within the heaven, whom the heaven does not know, whose body the heaven is, and who pulls [rules] the heaven from within, he is thy Self, the puller [ruler] within, the immortal.

9 'He who dwells in the sun, and within the sun, whom the sun does not know, whose body the sun is, and who pulls [rules] the sun from within, he is thy Self, the puller [ruler] within, the immortal.'

10 'He who dwells in the quarters [of the compass] and within the quarter, whom the quarters do not know, whose body the quarters are, and who pulls [rules] the quarters from within, he is thy Self, the puller [ruler] within, the immortal.

11 'He who dwells in the moon and stars [*chandra-târakam*], and within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are, and who pulls [rules] the moon and stars from within, he is thy Self, the puller [ruler] within, the immortal.

12 'He who dwells in the space, and within the space, whom the space does not know, whose body the space is, and who pulls [rules] the space from within, he is thy Self, the puller [ruler] within, the immortal.

13 'He who dwells in the darkness, and within the darkness, whom the darkness does not know, whose body the darkness is, and who pulls [rules] the darkness from within, he is thy Self, the puller [ruler] within, the immortal.

14 'He who dwells in the light, and within the light, whom the light does not know, whose body the light is, and who pulls [rules] the light from within, he is thy Self, the puller [ruler] within, the immortal.

'So far with respect to the *devas*; now with respect to beings.

15 Yâjñavalkya said: 'He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who pulls [rules] all beings from within, he is thy Self, the puller [ruler] within, the immortal.

16 'He who dwells in the breath, and within the breath, whom the breath does not know, whose body the breath is, and who pulls [rules] the breath from within, he is thy Self, the puller [ruler] within, the immortal.

17 'He who dwells in the speech, and within the speech, whom the speech does not know, whose body the speech is, and who pulls [rules] the speech from within, he is thy Self, the puller [ruler] within, the immortal.

18 'He who dwells in the eye, and within the eye, whom the eye does not know, whose body the eye is, and who pulls [rules] the eye from within, he is thy Self, the puller [ruler] within, the immortal.

19 'He who dwells in the ear, and within the ear, whom the ear does not know, whose body the ear is, and who pulls [rules] the ear from within, he is thy Self, the puller [ruler] within, the immortal.

20 'He who dwells in the mind, and within the mind, whom the mind does not know, whose body the mind is, and who pulls [rules] the mind from within, he is thy Self, the puller [ruler] within, the immortal.

21 'He who dwells in the skin, and within the skin, whom the skin does not know, whose body the skin is, and who pulls [rules] the skin from within, he is thy Self, the puller [ruler] within, the immortal.

22 'He who dwells in knowledge, and within knowledge, whom knowledge does not know, whose body knowledge is, and who pulls [rules] knowledge from within, he is thy Self, the puller [ruler] within, the immortal.

23 'He who dwells in the seed, and within the seed, whom the seed does not know, whose body the seed is, and who pulls

[rules] the seed from within, he is thy Self, the puller [ruler] within, the immortal; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other perceiver but he, there is no other knower but he. This is thy Self, the ruler within, the immortal. Everything else is mortal.' After that Uddâlaka Âruṇi held his peace.

8

1 Then Vâchaknavî [Gârgi] said: 'Venerable *brâhmaṇa*, I shall ask him two [more] questions. If he will answer them, none of you, I think, will defeat him in any argument concerning *brahman*.'
Yâjñavalkya said: 'Ask, O Gârgî.'

2 She said: 'O Yâjñavalkya, as the son of a warrior might string his loosened bow, take two pointed foe-piercing arrows in his hand and rise in battle, I have risen to fight thee with two questions. Answer me these questions.'
Yâjñavalkya said: 'Ask, O Gârgî.'

3 She said: 'O Yâjñavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof?'

4 Yâjñavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future – that is woven, like warp and woof, in the space.'

5 She said: 'I bow to thee, O Yâjñavalkya, who hast solved this question for me. Get thee ready for the second.'
Yâjñavalkya said: 'Ask, O Gârgî.'

6 She said: 'O Yâjñavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof?'

7 Yâjñavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present and future – that is woven, like warp and woof, in the space.'

Gârgî said: 'In what then is the space woven, like warp and woof?'

8 He said: 'O Gârgî, the *brâhmaṇas* call this the *akshara* [the imperishable]. It is neither coarse nor fine, neither short nor long, neither red [like fire] nor fluid [like water]; it is without shadow, without darkness, without air, without space, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light, without breath, without mouth, without measure, having no within and no without, it devours nothing, and no one devours it.

9 'By the command of that *akshara* [the imperishable], O Gârgî, sun and moon stand apart. By the command of that *akshara*, O Gârgî, heaven and earth stand apart. By the command of that *akshara*, O Gârgî, what are called moments [*nimesha*], hours [*muhúrta*], days and nights, half-months, months, seasons, years, all stand apart. By the command of that *akshara*, O Gârgî, some rivers flow to the East from the white mountains, others to the West, or to any other quarter. By the command of that *akshara*, O Gârgî, men follow the givers, the *devas* follow the sacrificer, the *manes* the rites for the dead.

10 'Whosoever, O Gârgî, without knowing that *akshara* [the imperishable], offers oblations in this world, performs sacrifices, and observes austerities even for a thousand years, his work will have an end. Whosoever, O Gârgî, without knowing this *akshara*, departs from this world, will be miserable [like a slave]. But he, O Gârgî, who departs from this world, knowing this *akshara*, he is a *brâhmaṇa*, the knower of *brahman*.

11 'That *brahman*, O Gârgî, is unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is nothing that sees but it, nothing that hears but it, nothing that perceives but it, nothing that knows but it. In that *akshara* then, O Gârgî, the space is woven, like warp and woof.'

12 Then said Gârgî: 'Venerable *brâhmaṇas*, you may consider it a great thing, if you get off by bowing before him. No one, I believe, will defeat him in any argument concerning *brahman*.' After that Vâchanavî held her peace.

9

1 Then Vidagdha Shâkalya asked him: 'How many *devas* are there, O Yâjñavalkya?' He replied: 'As many as are mentioned in the *nivid*[11] of the hymn of praise addressed to the deities of the universe, *viz.* three and three hundred, three and three thousand.'

'Yes,' he said, and asked again: 'How many *devas* are there really, O Yâjñavalkya?'

'Thirty-three,' he said.

'Yes,' he said, and asked again: 'How many *devas* are there really, O Yâjñavalkya?'

'Six,' he said.

'Yes,' he said, and asked again: 'How many *devas* are there really, O Yâjñavalkya?'

'Three,' he said.

'Yes,' he said, and asked again: 'How many *devas* are there really, O Yâjñavalkya?'

'Two' he said.

'Yes,' he said, and asked again: 'How many *devas* are there really, O Yâjñavalkya?'

'One and a half,' he said.

'Yes,' he said, and asked again: 'How many *devas* are there really, O Yâjñavalkya?'

'One,' he said.

'Yes,' he said, and asked: 'Who are these three and three hundred, three and three thousand?'

2 Yâjñavalkya replied: 'They are only the various powers of them, in reality there are only thirty-three *devas*.'

He asked: 'Who are those thirty-three?'

Yâjñavalkya replied: 'The eight *vasus*, the eleven *rudras*, the twelve *âdityas*. They make thirty-one, and Indra and Prajâpati make the thirty-three.'

3 He asked: 'Who are the *vasus*?'

Yâjñavalkya replied: 'Agni [fire], Prithivî [earth], Vâyu [air], Antariksha [sky], Âditya [sun], Dyu [heaven], Chandrama [moon], the *nakshatras* [stars], these are the *vasus*, for in them all that dwells [this world] rests; and therefore they are called *vasus*.'

4 He asked: 'Who are the *rudras*?'

Yâjñavalkya replied: 'These ten vital breaths [*prâṇas*, the senses, *i.e.* the five *jñânendriyas* (organs of perception), and the five *karmendriyas* (organs of action)], and *âtman* [self], as the eleventh. When they depart from this mortal body, they make men weep [*rodayantî*], and because they make men weep, they are called *rudras*.'

5 He asked: 'Who are the *âdityas*?'

Yâjñavalkya replied: 'the twelve months of the year are the *âdityas*, because they move along [*yantî*], taking hold of everything [*âdadânâh*]. Because they move along, taking hold of everything, therefore they are called *âdityas*.'

6 He asked: 'And who is Indra, and who is Prajâpati?

Yâjñavalkya replied: 'Indra is thunder, Prajâpati is the sacrifice.'

He asked: 'And what is the thunder?'

Yâjñavalkya replied: 'The thunderbolt.'

He asked: 'And what is the sacrifice?'

Yâjñavalkya replied: 'The [sacrificial] animals.'

7 He asked: 'Who are the six?'

Yâjñavalkya replied: 'Fire, earth, air, sky, sun, and heaven, these are the six. These are everything.'

8 He asked: 'Who are the three *devas*?'

Yâjñavalkya replied: 'These three worlds, for in them exist all these *devas*.'

He asked: 'Who are the two *devas*?'

Yâjñavalkya replied: 'Food and breath.'

He asked: 'Who is the one *deva* and a half?'

Yâjñavalkya replied: 'He that blows [wind].'

9 Here they say: 'How is it that he who blows like one only, should be called one and a half?' 'Because, when the wind was blowing, everything grew [to maturity].'

He asked: 'Who is the one *deva*?'

Yâjñavalkya replied: 'Breath [*prâṇa*], and he is *brahman*, and they call him that [*tyat*].'

10 Shâkalya said: 'Whosoever knows that person [or *deva*] whose dwelling [body] is the earth, whose sight [world] is fire, whose mind is light, and who is the goal of every self, he indeed is a teacher, O Yâjñavalkya.'

Yâjñavalkya said: 'I know that person, the principle of every self, of whom thou speakest. This corporeal [material, earthy]

person, "he is he." But tell me, Shâkalya, who is his *devatâ* [deity]?'

Shâkalya replied: 'The immortal.'

[*Verses 11–25 are omitted.*]

26 Shâkalya said: 'And in what dost thou [thy body] and thy self abide?'

Yâjñavalkya said: 'In the *prâṇa* [breath].'

Shâkalya said: 'In what does the *prâṇa* abide?'

Yâjñavalkya said: 'In the *apâna* [down-breathing].'

Shâkalya said: 'In what does the *apâna* abide?'

Yâjñavalkya said: 'In the *vyâna* [back-breathing].'

Shâkalya said: 'In what does the *vyâna* abide?'

Yâjñavalkya said: 'In the *udâna* [the out-breathing].'

Shâkalya said: 'In what does the *udâna* abide?'

Yâjñavalkya said: 'In the *samâna* [breath of concentration]. That self is the one that is described as "Not this, not this". It is incomprehensible, for it cannot be comprehended; it is imperishable, for it cannot perish; it is unattached, for it does not attach itself; it is unfettered, it does not suffer, it does not feel.

'These are the eight abodes [the earth, etc.], the eight worlds [fire, etc.], the eight *devas* [the immortal food, etc.], the eight persons [the corporeal, etc.]. He who after separating and uniting these persons, goes beyond them, that is the person taught in the Upanishad. About him I now ask thee. If thou shalt not explain this to me, thy head will fall.'

Shâkalya did not know about him, and his head fell, nay, thieves took away his bones, mistaking them for something else.

27 Then Yâjñavalkya said: 'Reverend *brâhmaṇa*, whosoever among you desires to do so, may now question me. Or question me, all of you. Or whosoever among you desires it, I shall question him, or I shall question all of you.'

But those *brâhmaṇas* durst not [say anything].

28 Then Yâjñavalkya addressed them with these verses:

1 'As a mighty tree in the forest, so in truth is man, his hairs are the leaves, his outer skin is the bark.

2 'From his skin flows forth blood, sap from the skin [of the

tree]; and thus from the wounded man comes forth blood, as sap from a tree that is struck.

3 'The lumps of his flesh are [in the tree] the layers of wood, the fibre is strong like the tendons. The bones are the [hard] wood within, the marrow is made like the marrow of the tree.

4 'But while the tree, when felled, grows up again more young from the root, from what root, tell me, does a mortal grow up, after he has been felled by death?

5 'Do not say, "from seed", for seed is produced from the living; but a tree, springing from a grain, clearly rises again after death.

6 'If a tree is pulled up with the root, it will not grow again; from what root then, tell me, does a mortal grow up, after he has been felled by death?

7 'Once born, he is not born [again]; for who should create him again?'

[The Upanishad states:] It is *brahman*. He is knowledge and bliss, he is the ultimate [as source and as end] of all. He is availed of by who gives away his wealth, and also him who stands firm in his knowledge.

CHAPTER FOUR

ॐ I ॐ

1 Janaka Vaideha was seated [giving audience] when Yâjñavalkya approached. Janaka Vaideha said: 'Yâjñavalkya, for what object have you come, wishing for cattle, or for asking subtle questions?

Yâjñavalkya replied: 'For both, your majesty;

2 'Let us hear what anyone of your teachers may have told you.'

Janaka Vaideha replied: 'Jitvan Shailini told me that speech [*vâch*] is *brahman*.'

Yâjñavalkya said: 'As one who had [the benefit of a good] father, mother, and teacher might tell, so did Shailini tell you, that speech is *brahman*; for what is the use of a dumb person? But did he tell you the abode and the support of that *brahman*?'

Janaka Vaideha said: 'He did not tell me.'

Yâjñavalkya said: 'Your majesty, this [*brahman*] stands on one leg only.'

Janaka Vaideha said: 'Then tell me, Yâjñavalkya.'

Yâjñavalkya said: 'The tongue is its abode, space its support, and one should worship it as knowledge.'

Janaka Vaideha said: 'What is the nature of that knowledge?'

Yâjñavalkya replied: 'your majesty, speech itself [is knowledge]. For through speech, your majesty, a friend is known [to be a friend], and likewise the Rig-veda, Yajur-veda, Sâma-veda, the Atharvângirasas, the *itihâsa* [tradition], *purâna-vadyâ* [knowledge of the past], the Upanishads, *shlokas* [verses], *sûtras* [rules], *anuvyâkhyânas* and *vyâkhyânas* [commentaries, etc.]; what is sacrificed, what is poured out, what is [to be] eaten and drunk, this world and the other world, and all creatures. By speech alone, your majesty, *brahman* is known, speech indeed, O king, is the highest *brahman*. Speech does not desert him who worships that [*brahman*] with such knowledge. All creatures approach him, and having become divine, he goes to the *devas*.'

Janaka Vaideha said: 'I shall give you [for this] a thousand cows with a bull as big as an elephant.'

Yâjñavalkya said: 'My father always thought that one should not accept a reward without having fully instructed a pupil.'

3 Yâjñavalkya said: 'Let us hear what more anybody may have told you.'

Janaka Vaideha replied: 'Udanka Shaulbâyana told me that life [*prâṇa*] is *brahman*.'

Yâjñavalkya said: 'As one who had [the benefit of a good] father, mother, and teacher might tell, so did Udanka Shaulbâyana tell you that breath of life is *brahman*; for what is the use of a person without life? But did he tell you the abode and the support of that *brahman*?'

Janaka Vaideha said: 'He did not tell me.'

Yâjñavalkya said: 'Your majesty, this [*brahman*] stands on one leg only.'

Janaka Vaideha said: 'Then tell me, Yâjñavalkya.'

Yâjñavalkya said: 'Breath is the abode of life, space its support, and one should worship it as what is dear.'

Janaka Vaideha said: 'What is the nature of that which is dear?'

Yâjñavalkya said: 'Your majesty, life itself [is that which is dear]; because for the sake of life, your majesty, a man will give up what should not be given up and he will take what should not be taken. For love of life, a man lives in fear – of being killed or hurt wherever he may go. Life, O king, is the highest *brahman*. Life does not desert him who worships that [*brahman*] with such knowledge. All creatures approach him, and having become divine, he goes to the *devas*.'

Janaka Vaideha said: 'I shall give you [for this] a thousand cows with a bull as big as an elephant.'

Yâjñavalkya said: 'My father always thought that one should not accept a reward without having fully instructed a pupil.

4 Yâjñavalkya said: 'Let us hear what more anybody may have told you.'

Janaka Vaideha replied: 'Barku Vârśna told me that sight is *brahman*.'

Yâjñavalkya said: 'As one who had [the benefit of a good] father, mother, and teacher might tell, so did Barku Vârśna tell

you that sight is *brahman*; for what is the use of a person who cannot see? But did he tell you the abode and the support of that *brahman*?'

Janaka Vaideha said: 'He did not tell me.'

Yâjñavalkya said: 'Your majesty, this [*brahman*] stands on one leg only.'

Janaka Vaideha said: 'Then tell me, Yâjñavalkya.'

Yâjñavalkya said: 'The eye is its abode, space its support, and one should worship it as what is true.'

Janaka Vaideha said: 'What is the nature of that which is true?'

Yâjñavalkya replied: 'Your majesty, sight itself [is that which is true]; for if they say to a man, "Didst thou see?" and he says, "I saw," then it is true. Sight, O king, is the highest *brahman*. Sight does not desert him who worships that [*brahman*] with such knowledge. All creatures approach him, and having become divine, he goes to the *devas*.'

Janaka Vaideha said: 'I shall give you [for this] a thousand cows with a bull as big as an elephant.'

Yâjñavalkya said: 'My father always thought that one should not accept a reward without having fully instructed a pupil.'

5 Yâjñavalkya said: 'Let us hear what more anybody may have told you.'

Janaka Vaideha replied: 'Gardabhîvibhîta Bhâradvâja told me that hearing [*srotra*] is *brahman*.'

Yâjñavalkya said: 'As one who had [the benefit of a good] father, mother, and teacher might tell, so did Gardabhîvibhîta Bhâradvâja tell you that hearing is *brahman*; for what is the use of a person who cannot hear? But did he tell you the abode and the support of that *brahman*?'

Janaka Vaideha said: 'He did not tell me.'

Yâjñavalkya said: 'Your majesty, this [*brahman*] stands on one leg only.'

Janaka Vaideha said: 'Then tell me, Yâjñavalkya.'

Yâjñavalkya said: 'The ear is its abode, space its support, and we should worship it as what is infinite.'

Janaka Vaideha said: 'What is the nature of that which is infinite?'

Yâjñavalkya replied: 'Your majesty, the quarters of the

compass are what is infinite, and therefore to whatever quarter he goes to, he never comes to the end of it. For quarters are endless. Space indeed, O king, is hearing, and hearing indeed, O king, is the highest *brahman*. Hearing does not desert him who worships that [*brahman*] with such knowledge. All creatures approach him, and having become divine, he goes to the *devas*.'

Janaka Vaideha said: 'I shall give you [for this] a thousand cows with a bull as big as an elephant.'

Yâjñavalkya replied: 'My father always thought that one should not accept a reward without having fully instructed a pupil.'

6 Yâjñavalkya said: 'Let us hear what more anybody may have told you.'

Janaka Vaideha replied: 'Satyakâma Jâbâla told me that mind is *brahman*.'

Yâjñavalkya said: 'As one who had [the benefit of a good] father, mother, and teacher might tell, so did Satyakâma Jâbâla tell you that mind is *brahman*; for what is the use of a person without mind? But did he tell you the abode and the support of that *brahman*?'

Janaka Vaideha said: 'He did not tell me.'

Yâjñavalkya said: 'Your majesty, this [*brahman*] stands on one leg only.'

Janaka Vaideha said: 'Then tell me, Yâjñavalkya.'

Yâjñavalkya said: 'Mind itself is its abode, space its support, and we should worship it as bliss.'

Janaka Vaideha said: 'What is the nature of bliss?'

Yâjñavalkya replied: 'Your majesty, mind itself; for with the mind does a man desire a woman, and a son like him is born of her, and he is bliss. Mind indeed, O king, is the highest *brahman*. Mind does not desert him who worships that [*brahman*] with such knowledge. All creatures approach him, and having become divine, he goes to the *devas*.'

Janaka Vaideha said: 'I shall give you [for this] a thousand cows with a bull as big as an elephant.'

Yâjñavalkya said: 'My father always thought that one should not accept a reward without having fully instructed a pupil.'

7 Yâjñavalkya said: 'Let us hear what more anybody may have told you.'

Janaka Vaideha replied: 'Vidagdha Shâkalya told me that the heart is *brahman*.'

Yâjñavalkya said: 'As one who had [the benefit of a good] father, mother, and teacher might tell, so did Vidagdha Shâkalya tell you that the heart is *brahman*; for what is the use of a person without heart? But did he tell you the abode and the support of that *brahman*?'

Janaka Vaideha said: 'He did not tell me.'

Yâjñavalkya said: 'Your majesty, this [*brahman*] stands on one leg only.'

Janaka Vaideha said: 'Then tell me, Yâjñavalkya.'

Yâjñavalkya said: 'The heart itself is its abode, space its support, and we should worship it as constancy.'

Janaka Vaideha said: 'What is the nature of constancy?'

Yâjñavalkya replied: 'Your majesty, the heart itself; for the heart indeed, O king, is the abode of all things, the heart is the support of all things, for in the heart, O king, is the highest *brahman*. The heart does not desert him who worships that [*brahman*] with such knowledge. All creatures approach him, and having become divine, he goes to the *devas*.'

Janaka Vaideha said: 'I shall give you [for this] a thousand cows with a bull as big as an elephant.'

Yâjñavalkya said: 'My father always thought that one should not accept a reward without having fully instructed a pupil.'

2

1 Janaka Vaideha, descending from his throne, said: 'I bow to you, O Yâjñavalkya, teach me.'

Yâjñavalkya said: 'Your majesty, as a man who wishes to make a long journey would equip himself with a chariot or a ship, thus is your mind well equipped with the Upanishad. You are honourable, and wealthy, you have studied the Vedas and been told the Upanishad. Whither then will you go when departing hence?'

Janaka Vaideha said: 'Sir, I do not know whither I shall go.'

Yâjñavalkya said: 'Then I shall tell you this, whither you will go.'

Janaka Vaideha said: 'Tell it, sir.'

2 Yâjñavalkya said: 'That person who is in the right eye, he is called Indha, and him who is Indha they call Indra mysteriously, for the *devas* love what is mysterious, and dislike what is evident.

3 'Now the semblance of the person in the left eye is his wife, Virâj. Their meeting-place is the space within the heart, and their food the lump of blood in the heart. Their covering is that which is like a mesh in the heart, and the road on which they move [from sleep to waking] is the channel that rises upwards from the heart, which is divided like a hair into a thousand parts. They are rooted firmly in the heart. Through these indeed the food flows, and that is how *taijasa*[12] receives purer food than the corporeal self [the *vaishvânara*] . . .

[*Some lines are omitted.*]

His [the *taijas'*] quarters are in the fivefold *prâṇas*. And he [the self in that state] can only be described by "Not this, not this!" He is incomprehensible, for he cannot be comprehended; he is undecaying, for he cannot decay; he is unattached, for he does not attach himself; he is unbound, he does not suffer, and does not perish. O Janaka, now you have indeed attained freedom from fear.' Thus said Yâjñavalkya.

Then Janaka said: 'May that freedom from fear come to you also who teachest us that fearlessness. I bow to you. Here are the Videhas, and here am I [thy slave].'

3

1 Yâjñavalkya came to Janaka Vaideha, and he did not mean to speak with him. But when earlier Janaka Vaideha and Yâjñavalkya had had a disputation on the Agnihotra, Yâjñavalkya had granted him a boon, and he had chosen [for the boon] that he might be free to ask him any question he liked. Yâjñavalkya had granted it, and thus the king was the first to ask him a question.

2 'Yâjñavalkya,' he said, 'what is the light of man?'

Yâjñavalkya replied: 'The sun, O king; for, having the sun

alone for his light, man sits, moves about, does his work, and returns.'

Janaka Vaideha said: 'So indeed it is, O Yâjñavalkya.'

3 Janaka Vaideha said: 'When the sun has set, O Yâjñavalkya, what is then the light of man?'

Yâjñavalkya replied: 'The moon indeed is his light; for, having the moon alone for his light, man sits, moves about, does his work, and returns.'

Janaka Vaideha said: 'So indeed it is, O Yâjñavalkya.'

4 Janaka Vaideha said: 'When the sun has set, O Yâjñavalkya, and the moon is not there, what is the light of man?'

Yâjñavalkya replied: 'Fire indeed is his light; for, having fire alone for his light, man sits, moves about, does his work, and returns.'

5 Janaka Vaideha said: 'When the sun has set, O Yâjñavalkya, and the moon is not there, and the fire is gone out, what then is the light of man?'

Yâjñavalkya replied: 'Sound indeed is his light; for, having sound alone for his light, man sits, moves about, does his work, and returns. Therefore, O king, when one cannot see even one's own hand, yet when a sound is raised, one goes towards it.'

Janaka Vaideha said: 'So indeed it is, O Yâjñavalkya.'

6 Janaka Vaideha said: 'When the sun has set, O Yâjñavalkya, and the moon is not there, and the fire is gone out, and the sound is stilled, what then is the light of man?'

Yâjñavalkya said: 'The self indeed is his light; for, having the self alone as his light, man sits, moves about, does his work, and returns.'

7 Janaka Vaideha said: 'Who is that self?'

Yâjñavalkya replied: 'He who is within the heart, surrounded by the *prâṇas* [senses], the person of light consisting of knowledge. He, remaining the same, wanders along the two worlds, as if thinking, as if moving. During sleep [in dream] he transcends this world and all the forms of death [all that falls under the sway of death, all that is perishable].

8 'That person, on being born [on entering a body], becomes united with all sins; when he dies [leaves the body], he leaves all sins behind.

9 'And there are two states for that person, the one here in this world, the other in the other world, and as a third an intermediate state, the state of sleep. When in that intermediate state, he sees both these states together, the one here in this world, and the other in the other world. Now whatever his admission to the other world may be, having gained that admission, he sees both the sins and the blessings.

'And when he falls asleep, then after having taken away with him the material from the whole of this world, destroying and building it up again, he sleeps [in a world of his own brilliance] by his own light. In that state the person is self-illuminated.

10 'There are no [real] chariots in that state, no horses, no roads, but he himself sending forth [from himself] chariots, horses and roads. There are no blessings there, no pleasures, no joys, but he himself sending forth [from himself] blessings, pleasures and joys. There are no tanks there, no lakes, no rivers, but he himself similarly sending forth tanks, lakes and rivers. He is only himself the maker and remaker of himself.

11 'On this there are these verses:

'After having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping [senses]. Having assumed light, he goes again to his place, the golden person, the lonely swan.

12 'Guarding with the breath [*prâṇa*, life] the lower nest, the immortal moves away from the nest; that immortal one goes wherever he likes, the golden person, the lonely swan.

13 'Going up and down in the dream world, the luminous one makes manifold shapes for himself, either rejoicing in pleasant company, or laughing, or experiencing fright.

14 'People may see his playground, but him no one ever sees. Therefore they say, "Let no one wake a man suddenly, for it is not easy to remedy, if he does not get back [rightly to his body]."

'Here some people [object and] say: "This state of sleep is the same for him as the state of waking, for what he sees while awake, that only he sees when asleep." [This is wrong]. In sleep the person himself becomes light.'

Janaka Vaideha said: 'I give you, sir, a thousand cows. Speak on for the sake of my emancipation.'

15 Yâjñavalkya said: 'That [person] having enjoyed himself in that state of bliss [deep sleep], having moved about and seen both good and bad, hastens back again as he came, to the place from which he started [the place of sleep] to dream. And whatever he may have seen in that state, he is not affected by it, for that person is not attached to anything.'

Janaka Vaideha said: 'So it is indeed, Yâjñavalkya. I give you, sir, a thousand cows. Speak on for the sake of my emancipation.'

16 Yâjñavalkya said: 'That [person] having enjoyed himself in that sleep [dream], having moved about and seen both good and bad, hastens back again as he came, to the place from which he started, to be awake. And whatever he may have seen in that state, he is not affected by it, for that person is not attached to anything.'

Janaka Vaideha said: 'So it is indeed, Yâjñavalkya. I give you, sir, a thousand cows. Speak on for the sake of my emancipation.'

17 Yâjñavalkya said: 'That [person] having enjoyed himself in that state of waking, having moved about and seen both good and bad, hastens back again as he came, to the place from which he started, to the state of sleeping [dream].

18 'In fact, as a large fish moves along the two banks of a river, the right and the left, so does that person move along these two states, the state of sleep and the state of waking.

19 'And as a falcon, or any other [swift] bird, after he has roamed about in the air, becomes tired, and folding his wings comes to his resting place, so does that person hasten to that state where, when asleep, he desires no more desires, and dreams no more dreams.

20 [*One line is omitted.*] Now when [in sleep] he feels that he is being killed or overpowered, or being chased by an elephant or falling into a well, he is imagining, because of ignorance, the same horrors which he [commonly] sees while awake. But when he fancies that he is, as it were, divine, or that he is, as it were, a king, or "I am this whole universe", that is his highest state of being.

21 'This indeed is his [true] form, free from desires, free from sins, free from fear. Now as a man, when embraced by a beloved wife, knows nothing that is without, nothing that is

within, thus this person, when embraced by the intelligent self, knows nothing that is without, nothing that is within. This indeed is his [true] form, in which his wishes are fulfilled, in which the self [only] is his wish, in which no wish is left – free from any sorrow.

22 'Then a father is not a father, a mother not a mother, the worlds not worlds, the deities not deities, the Vedas not Vedas. Then a thief is not a thief, a killer not a killer, a pariah not a pariah, an outcast not an outcast, a monk not a monk, an ascetic not an ascetic. He is not followed by good, not followed by sin, for he has then overcome all the sorrows of the heart.

23 'And when [it is said that] there [in deep sleep] he does not see, yet he is seeing, though he [the eye] does not see. For seeing is inseparable from the seer [self]; it cannot cease seeing. But there is after all no second, nothing else different from him that he could see.

24 'And when [it is said that] there [in deep sleep] he does not smell, yet he is smelling, though he [the nose] does not smell. For smelling is inseparable from the smeller [self]; it cannot cease smelling. But there is after all no second, nothing else different from him that he could smell.

25 'And when [it is said that] there [in deep sleep] he does not taste, yet he is tasting, though he [the tongue] does not taste. For tasting is inseparable from the taster [self] ; it cannot cease testing. But there is after all no second, nothing else different from him that he could taste.

26 'And when [it is said that] there [in deep sleep] he does not speak, yet he is speaking, though he [the voice organ] does not speak. For speaking is inseparable from the speaker [self]; it cannot cease speaking. But there is after all no second, nothing else different from him that he could speak.

27 'And when [it is said that] there [in deep sleep] he does not hear, yet he is hearing, though he [the ear] does not hear. For hearing is inseparable from the hearer [self]; it cannot cease hearing. But there is after all no second, nothing else different from him that he could hear.

28 'And when [it is said that] there [in deep sleep] he does not think, yet he is thinking, though he [the mind] does not think. For thinking is inseparable from the thinker [self]; it cannot

cease thinking. But there is after all no second, nothing else different from him that he could think.

29 'And when [it is said that] there [in deep sleep] he does not touch, yet he is touching, though he [the physique] does not touch. For touching is inseparable from the toucher [self]; because it cannot cease touching. But there is after all no second, nothing else different from him that he could touch.

30 'And when [it is said that] there [in deep sleep] he does not know, yet he is knowing, though he [the bodily being] does not know. For knowing is inseparable from the knower [self]; it cannot cease knowing. But there is after all no second, nothing else different from him that he could not know.

31 'When [whether in waking or dreaming] there is another, then can one see the other, then can one smell the other, then can one speak to the other, then can one hear the other, then can one think the other, then can one touch the other, then can one know the other.

32 'An ocean it is that is One, without any second; this is the Brahma-world, O king.' Thus did Yâjñavalkya teach him. 'This is man's highest goal, this is his highest success, this is his highest world, this is his highest bliss. All creatures live on a small portion of that bliss.

33 'If a man is healthy, wealthy, and lord of others, possessing all that can produce humanly enjoyment, that is the highest blessing of men. Now a hundred of these human blessings make one blessing of the *manes* who have conquered the world. A hundred blessings of the *manes* who have conquered this world make one blessing in the celestial world. A hundred celestial blessings make one blessing of the *devas* [divines] by merit [work, sacrifice], who obtain their divinity by merit. A hundred blessings of the *devas* by merit make one blessing of the *devas* by birth, and also [of] a *srotriya*[13] who is without sin, and not overcome by desire. A hundred blessings of the *devas* by birth make one blessing in the world of Prajâpati, and also [of] a *srotriya* who is without sin, and not overcome by desire. And this is the highest blessing.

'This is the *brahma*-world, O king,' thus spake Yâjñavalkya.

Janaka Vaideha said: 'I give you, sir, a thousand cows. Speak on for the sake of my emancipation.'

Then Yâjñavalkya was afraid lest the king, having become full of understanding, should drive him from all his positions.

34 And Yâjñavalkya said: 'That [person], having enjoyed himself in that state of sleeping [dream], having moved about and seen both good and bad, hastens back again as he came, to the place from which he started, to the state of waking.

35 'Now as a heavily-laden carriage moves along groaning, so does this corporeal self, mounted by the intelligent self, move along groaning, as a man breathes his last.

36 'And when [the body] grows weak from old age, or becomes weak from illness, at that time that self, after separating himself from the parts of the body, as a fruit separates from the stalk, hastens back to where it came from to give new life to another body.

37 'And as policemen, magistrates, equerries, and governors wait for a king who is coming back [from a journey], with food and drink saying, "He comes back, here he approaches", so do all the elements wait on him who knows this, saying, "That *brahman* comes, here that *brahman* approaches."

38 'And as policemen, magistrates, equerries, and governors gather round a king who is departing, thus do all the senses [*prâṇas*] gather round the self at the time of death, when a man is thus breathing his last.

4

1 Yâjñavalkya continued: 'Now when the self, having sunk into weakness, sinks as it were into unconsciousness, then those senses [*prâṇas*] gather around him, and he, taking with him those elements of light, descends into the heart. When that person in the eye turns away, then he ceases to know any forms.

2 ' "He has become one," they say, "he does not see." "He has become one," they say, "he does not smell." "He has become one," they say, "he does not taste." "He has become one," they say, "he does not speak." "He has become one," they say, "he does not think." "He has become one," they say, "he does not touch." "He has become one," they say, "he does not know."

The point of his heart becomes lighted up, and by that light the self departs, either through the eye, or through the skull, or through other places of the body. And when he thus departs, life [the vital breath] departs after him, and when life thus departs, all the other vital spirits [*prâṇas*] depart after it. He [the knowing self] is conscious, and in consciousness he departs.

'Then his knowledge, work and past experiences follow and take hold of him.'

3 'And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach [to another blade], draws itself together towards it, so does this self, after having thrown off this body and dispelled all ignorance, and after making another approach [to another body], draws himself together towards it.

4 'And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful form, so does this self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful form, whether it be like the *manes*, or like the celestial beings, or like the divines, or like Prajâpati himself, or like *brahman*, or like other beings.

5 'That self is indeed *brahman*, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, space, light and no light, desire and no desire, anger and no anger, right and wrong, and all things. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be – a man of good acts becomes good, a man of bad acts, bad. He becomes pure by pure deeds, wicked by wicked deeds.

'And [here they say that] a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, so will he reap.

6 'And here there is this verse: "To whatever object a man's mind is attached, to that the self goes strenuously together with his deed; and having exhausted [in the other world] the results of whatever deed he did here on earth, he returns again from that world [which is the temporary reward of his past deed] to this world of action."

'So much for the [transmigrating self of the] man who desires. Now about the man who does not desire. Not desiring

he is freed from desires, is satisfied in his desires, or desires the self only. His vital spirits do not depart elsewhere – being *brahman*, he goes to *brahman*.

7 'On this there is this verse: "When all desires which once entered his heart are undone, then does the mortal become immortal, then he attains *brahman*."

'And as the slough of a snake lies on an ant-hill, dead and cast away, so lies this body; but that disembodied immortal spirit [*prâṇa*, life] is *brahman* only, is only light.'

Janaka Vaideha said: 'Sir, I give you a thousand cows.'

8 On this there are these verses:

'The narrow, old path stretching far away has been found by me. On it sages who know *brahman* move on to the celestial sphere [from this world] having been freed and raised high [even while living].'

9 'That path they say is white, or blue, or yellow, or green, or red;[14] that path was founded by *brahman*, and on it goes whoever knows *brahman*, and who has done good, and attained brilliance.

10 'All who worship everything other than knowledge enter into blinding darkness: those who only delight in knowledge,[15] enter, as it were, into deeper darkness.

11 'There are indeed those unblessed worlds, covered with blind darkness. Men who are ignorant and not enlightened go after death to those worlds.

12 'If a man understands the Self as "I am he", then what would he desire and what would he suffer for in the wake of the body?

13 'Whoever has found and understood the Self that has entered into this deep and dense hiding-place, he indeed is the maker of everything. All the world is his, he is the world itself.

14 'While we are here, we may know this for our own good; if not, we remain ignorant, and then there is great destruction. Those who know it, become immortal, others suffer pain indeed.

15 'If a man clearly beholds this Self as the ultimate, and as the lord of all that is and will be, then he fears no more.

16 'He who precedes time, and after whom the year revolves with the days and nights, him the divines worship as the light of lights, as the immortal giver of time to the world.

17 'He in whom the five beings[16] and the space rest, him alone I believe to be the Self – I who know, believe him to be *brahman*; I who am immortal believe him to be immortal.

18 'They who know the life of life, the eye of the eye, the ear of the ear, the mind of the mind they have comprehended the first and the only one, the *brahman*.

19 'By the mind alone it is to be realised. There is in it no diversity. He who perceives therein any diversity, he goes from death to death.

20 'This One that can never be proved, is to be realised as one only; it is spotless, beyond the space, unborn, great and constant. This is the Self.

21 'Let a wise *brâhmaṇa*, after he has known him, focus his mind on him. Let him not go after many more words, for that merely wearies the tongue.

22 'This is that great unborn Self, which consists of knowledge, is surrounded by the *prâṇas* [human faculties]. In the space within the heart there reposes the ruler of all, the lord of all, the controller of all. He becomes not greater by good works, nor smaller by bad works. He is the lord of all, the king of all things, the protector of all things. He is the bridge and the holder of all these worlds. *Brâhmaṇas* seek to know him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting. And he who knows him, becomes a speechless sage. In pursuit of this world of *brahman* only, do hermits leave their homes.

'Knowing this, verily, the people of old who were devoted to *brahman* wished not for offspring. What shall we do with offspring, they said, we who have this Self and this world [of *brahman*]? And they, having risen above the desire for offspring, wealth, and these worlds, wander about as mendicants. For desire for sons is desire for wealth, and desire for wealth is desire for worlds. Both these are indeed desires only.

'He, the Self, can only be described as "Not this, not this!" He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; he does not suffer or feel, because he is unfettered. He who knows, he is not overcome by these two thoughts: "For some reason I have done bad", or "For some reason I have done good" – he overcomes both, and neither

what he has done, nor what he has omitted to do, affects him.

23 'This has been told by a verse: "This eternal greatness of *brahman* does not grow bigger by work, nor does it grow smaller. Let man try to find [know] its trace, for having found [known] it, he is not sullied by any bad deed."

'He therefore that knows it, after having become self-controlled, calm, patient, and collected, sees Self in [him] self, and sees all things as Self. Wickedness does not overcome him, he overcomes wickedness. Wickedness does not torment him, he burns it all up. Free from sin, free from taint, free from doubt, he becomes a [true] *brâhmaṇa* ; this is the *brahma*-world, O king.' Thus spoke Yâjñavalkya.

Janaka Vaideha said: 'Sir, I give you the Videhas,[17] and also myself, to be together your slaves.'

[*Verse 24 is omitted.*]

25 This great, unborn Self, undecaying, undying, immortal, fearless, is indeed *brahman*. Fearless is *brahman*, and he who knows him becomes verily the fearless *brahman*.

✠ 5 ✠

1 Yâjñavalkya had two wives, Maitreyî and Kâtyâyanî. Of these Maitreyî was conversant with *brahman*, but Kâtyâyanî possessed such knowledge only as women ordinarily possess. And Yâjñavalkya, when he wished to get ready for another state of life [when he wished to give up the state of a householder, and retire into the forest],

2 Said, 'Maitreyî, verily I am going away from here [into the forest]. Forsooth, let me make a settlement between thee and Kâtyâyanî.'

[*Verses 3–12 are omitted, being almost identical with 2.4.2–11.*]

13 'As a lump of salt has neither inside nor outside, but is altogether a mass of taste, thus indeed has that Self neither inside nor outside, but is altogether a mass of consciousness; and [all contingent things] having risen from the elements, vanish again in them. When one departs, there is no more

consciousness. This is what I say, O Maitreyî.' Thus spoke Yâjñavalkya.

14 Then Maitreyî said: 'Here, sir, thou hast landed me in utter bewilderment. Indeed, I do not understand this [Self].'

But he replied: 'O Maitreyî, I say nothing that is bewildering. Verily, beloved, that Self is imperishable, and of an indestructible nature.

15 'For only when there is as it were any duality, then one sees the other, one smells the other, one tastes the other, one salutes the other, one hears the other, one perceives the other, one touches the other, one knows the other. But when the self only is all this, what should see whom, what should smell whom, what should taste whom, what should salute whom, what should hear whom, what should touch whom, what should know whom? With what should one understand him by whom indeed one understands everything?

'That self is only to be described as not this, not this! He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself. He does not suffer, nor feel, because he is unfettered. How, O beloved, should he know the knower? Thus, O Maitreyî, thou hast been instructed. Thus far goes immortality.' Having said so, Yâjñavalkya went away [into the forest].

[*Section 6 is omitted.*]

CHAPTER FIVE

1

1 That is whole, this is whole. This whole proceeds from that whole. On taking away this whole from that whole, it remains whole.

Om [is] space, [is] *brahman*. 'There is the old space [the invisible], and the [visible] space of the atmosphere,' thus said Kauravyâyanîputra. This [the *om*] is the Veda [the means of knowledge], thus the *brâhmaṇas* know. One knows through it all that is to be known.

2

1 The threefold offspring of Prajâpati, *devas*, humans, and *asuras*,[18] dwelt as celebate students of Vedas with their father Prajâpati. Having finished their studentship the *devas* said: 'Give us some instruction, sir.' He spoke to them the syllable *da*. Then he said: 'Do you understand?' They said: 'We do understand. You told us, "*dâmyata*", Be self-controlled.' 'Yes,' he said, 'you have understood.'

2 Then the humans said to him: 'Give us some instruction, sir.' He spoke to them the same syllable *da*. Then he said: 'Do you understand?' They said: 'We do understand. You told us, "*datta*", Give.' 'Yes,' he said, 'you have understood.'

3 Then the *asuras* said to him: 'Give us some instruction, sir.' He spoke to them the same syllable *da*. Then he said: 'Do you understand?' They said: 'We do understand. You told us, "*dayadham*", Be merciful.' 'Yes,' he said, 'you have understood.'

The divine voice of thunder repeats the same, *da da da*, that is, self-control, giving, mercy. Therefore let that triad be the instruction; self-control, giving, and mercy.

[*Sections 3–14 are omitted.*]

ॐ 15 ॐ

1 The face of the true [the *brahman*] is covered with a golden disc. Open that, O Pûshan [the nourisher], that we may see the nature of the true.

2 O Pûshan, the only seer, Yama [the controller], Sûrya [the giver of light], son of Prajâpati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am what he is [*viz.* the person in the sun].

3 May my breath blend with air and enter the immortal breath! Then let this body end in ashes. *Om*! Mind, remember! Remember thy deeds! Mind, remember! Remember thy deeds!

4 O Agni, lead us along thy fair path, thou, O divine, who knowest all things! Keep away from us wickedness and sin, and we shall offer thee the fullest praise!

CHAPTER SIX

I

[*Verses 1–6 are omitted.*]

7 Various *prâṇas* [senses or sensual powers], when they were contesting as to who was the best, went to *brahman* and said: 'Who is the supreme one amongst us?' He replied: 'He by whose departure this body seems worst, he is the supreme one.'

8 The speech departed, and having been absent for a year, it came back and asked: 'How have you been able to live without me?' They replied: 'Like unto people, not speaking with the tongue, but breathing with breath, seeing with the eye, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.' Then speech entered in.

9 The sight departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like blind people, not seeing with the eye, but breathing with the breath, speaking with the tongue, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.' Then sight entered in.

10 The hearing departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like deaf people, not hearing with the ear, but breathing with the breath, speaking with the tongue, seeing with the eye, knowing with the mind, generating with seed. Thus we have lived.' Then hearing entered in.

11 The mind departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like fools, not knowing, not thinking with the mind but breathing with the breath, seeing with the eye, hearing with the ear, generating with seed. Thus we have lived.' Then the mind entered in.

12 The seed departed, and having been absent for a year, it came

back and said: 'How have you been able to live without me?' They replied: 'Like impotent people, not generating with seed, but breathing with the breath, seeing with the eye, hearing with the ear, knowing with the mind. Thus we have lived.' Then the seed entered in.

13 The [vital] breath, when on the point of departing, tore up these senses, as a great, excellent horse of the Sindhu country might tear up the pegs to which he is tethered. They said to him: 'sir, do not depart. We shall not be able to live without thee.' He said: 'Then make me an offering.' They said: 'Let it be so.'

14 Then speech said to breath: 'If I am the richest, then it is thou who art the richest by it.' The eye said: 'If I am the firmest support, then it is thou who art possessed of firmest support by it.' The ear said: 'If I am success, then it is thou who art possessed of success by it.' The mind said: 'If I am the abode, then it is thou who art the abode by it.' The seed said: 'If I am the power of generation, it is thou who art possessed of the power of generation by it.' Breath said: 'What shall be my food, what shall be my dress?'

They replied: 'Whatever exists is your food, even unto worms, insects, birds and dogs, all that is thy food, and water thy dress. He who thus knows the food of *ana* [the breath], by him nothing is eaten that is not [proper] food, nothing is received that is not [proper] food. Reciters of vedic hymns, who know this, would rinse their mouth with water after they have eaten, knowing that thereby they make the breath dressed [with water].'

2

1 Shvetaketu Âruṇeya went to the settlement of the Pañchâlas. He came near to Pravâhaṇa Jaivali, who was walking about [surrounded by his men]. As soon as he [the king] saw him, he said: 'My boy!' Shvetaketu replied: 'Sir!'

Then the king said: 'Have you been taught by your father?' 'Yes,' he replied.

2 The king said: 'Do you know how men, when they depart from here, separate from each other?' 'No,' he replied.

'Do you know how they come back to this world?' 'No,' he replied.

'Do you know how that world never becomes full with the many who again and again depart thither?' 'No,' he replied.

'Do you know after which oblation do waters become endowed with a human voice, and rise up and speak?' 'No,' he replied.

'Do you know the access to the path leading to the *devas* and the path leading to the *manes*, *i.e.* by what deeds men gain access to the path leading to the *devas* or to that leading to the *manes*? For we have heard even the saying of a seer: "I heard of two paths for men, one leading to the *manes*, the other leading to the *devas*. On those paths all that lives moves on, whatever there is between sky and earth." '

Shvetaketu said: 'I do not know even one of all these questions.'

3 Then the king invited him to stay and accept his hospitality. But the boy, not caring for his hospitality, ran away, went back to his father, and said: 'Thus then you called me formerly well-instructed!' The father said: 'What then, my clever boy?' The son replied: 'That fellow of nobility asked me five questions, and I did not know one of them.'

'What were they?' said the father.

'These were they,' the son replied, and mentioned them.

4 The father said: 'Believe me, my child, whatever I know, I told you. But come, we shall both go thither, and dwell there as students.'

'You may go, sir,' the son replied.

Then Gautama went where [the place of] Pravâhaṇa Jaivali was, and the king offered him a seat, ordered water for him, and gave him proper offerings. Then he said to him: 'Sir, we offer a boon to Gautama.'

5 Gautama said: 'Now that a boon is promised to me, tell me all that you said in the presence of my boy.'

6 He said: 'That belongs to divine boons. Name one of the human [worldly] boons.'

7 Gautama said: 'You know well that I have plenty of gold, plenty of cows, horses, slaves, attendants and apparel; do not heap on me what I already have in plenty, in abundance and superabundance.'

The king said: 'Gautama, do you wish [for instruction from me] in the proper way?'

Gautama replied: 'I come to you as a pupil.'

[*The remaining lines of verse 7 are omitted.*]

8 The king said: 'Do not be offended with us, just as your forefathers were not. This knowledge has never before remained with any *brâhmaṇa*. But I shall tell it to you, for who could refuse you when you speak thus?

9 'The altar [sacrificial fire], O Gautama, is the world yonder; the fuel is the sun itself, the smoke his rays, the light the day, the coals the quarters, the sparks the intermediate quarters. On that altar the *devas* offer libation of faith. From that offering rises Soma, the king.[19]

10 'The altar, O Gautama, is Parjanya [the *deva* of rain]; the fuel is the year itself, the smoke the clouds, the light the lightning, the coals the thunderbolt, the sparks the thunder. On that altar the *devas* offer Soma, the king. From that oblation rises rain.

11 'The altar, O Gautama, is this world; the fuel is the earth itself, the smoke the fire, the light the night, the coals the moon, the sparks the stars. On that altar the *devas* offer rain. From that oblation rises food.

12 'The altar, O Gautama, is man; the fuel the open mouth, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear. On that altar the *devas* offer food. From that oblation rises seed.

13 'The altar, O Gautama, is woman. On that altar the *devas* offer seed. From that oblation rises man. He lives so long as he lives, and then when he dies,

14 'They take him to the fire [the funeral pile], and then the altar-fire is indeed fire, the fuel fuel, the smoke smoke, the light light, the coals coals, the sparks sparks. In that very altar-fire the *devas* offer man, and from that oblation man rises, brilliant in colour.

15 'Those [even householders] who thus know this, like those who dwell in the forest to meditate on the true [*brahman, hiranyagarbha*], merge with light, from light they move to day, from day to the increasing half [waxing lunar phase], from the increasing half to the six months when the sun goes to the

north, from those six months to the world of the *devas*, from the world of the *devas* to the sun, from the sun to the place of lightning. When they have thus reached the place of lightning a spirit comes near them, and leads them to the worlds of the [conditioned] *brahman*. In these worlds of *brahman* they dwell exalted for ages. There is no returning for them.

16 'But they who [not knowing all this] conquer the worlds by means of sacrifice, charity, and austerity, merge with smoke, from smoke to night, from night to the decreasing half of the moon, from the decreasing half of the moon to the six months when the sun goes to the south, from these months to the world of the *manes*, from the world of the *manes* to the moon. Having reached the moon, they become food, and the *devas* feed on them, as sacrificers feed on Soma. But when this [the result of their good works on earth] ceases, they return again to space, from space to the air, from the air to rain, from rain to the earth. And when they have reached the earth, they become food, they are offered again in the altar-fire, which is man, and thence are born in the altar-fire of woman. Thus they rise up towards the worlds, and go the same round as before.

'Those, however, who follow neither of these two paths,[20] become insects, worms, gnats and other biting things.'

[*Sections 3–5 are omitted.*]

10 *Maitrâyanî Upanishad*

CHAPTER ONE

The laying of the formerly-described sacrificial fires is indeed the sacrifice of *brahman*. Therefore let the sacrificer, after he has laid those fires, meditate on the self. Thus only does the sacrificer become complete and faultless.

But who is to be meditated on? He who is called *prâṇa* [breath]. Of this there is a story.

2 A king, named Brîhadratha, having established his son in his sovereignty, went into the forest, because he considered this body as transient, and had lost interest in the things of this world. Having performed the highest penance, he stood there, with uplifted arms, looking up to the sun. At the end of a thousand [days], the saint Shâkâyana, who knew the Self, came near, burning with splendour, like a fire without smoke. He said to the king: 'Rise, rise! Choose a boon!'

The king, bowing before him said: 'O saint, I know not the Self, you knowest the essence [of the Self]. We have heard so. Teach it to me.'

Shâkâyana replied: 'This was achieved of yore; but what thou askest is difficult to obtain. O Aikśvâka, choose other pleasures.'

The king, touching the saint's feet with his head, recited this dirge:

3 'O saint, What is the use of enjoyments and pleasures of this offensive, pithless body – a mere mass of bones, skin, sinews, marrow, flesh, seed, blood, mucus, tears, phlegm, ordure, water, bile, and slime! What is the use of enjoyments and

pleasures of this body which is assailed by lust, hatred, greed, delusion, fear, anguish, jealousy, separation from what is desired, union with what is not desired, hunger, thirst, old age, death, illness, grief, and other ills!

4 And we see that all this is perishable, as these flies, gnats and other insects, as herbs and trees, growing and decaying. And what of these? There are other great ones, mighty wielders of bows, rulers of empires, and kings and others, who before the eyes of their whole family surrendered the greatest happiness, and passed on from this world to that. And what of these? There are other great ones whose destruction we see. And not just these. There is the drying up of great oceans, the falling of mountains, the moving of the pole-star, the cutting of the ropes [that restrain the winds], the submergence of the earth, and the fall of the *devas* from their high places. What is the use of enjoyments and pleasures in such a world as this, if he who has fed on them is seen to return [to this world] again and again! Deign therefore to take me out! In this world I am like a frog in a dry well. O saint, thou art my way, thou art my way.'

CHAPTER TWO

1 Then the saint Shâkâyanya, well pleased, said to the king: 'Great king Brihadratha, the banner of the race of Ikshvâku, quickly obtaining a knowledge of Self, thou art happy, and art renowned by the name of Marut, the wind. This indeed is thy Self.'

'Which, O saint?' said the king.

Then the saint said to him:

2 'He who, without stopping the breathing, rises upwards [from the gross to the subtle], and who, modified [by impressions], and yet not modified, drives away the darkness [of error], he is the Self. Thus said the saint Maitri.' And Shâkâyanya said to the king Brihadratha: 'He who in perfect rest, rising from this body [both from the gross and subtle], reaching the highest light, comes forth in his own form, he is the Self, the immortal, the fearless: this is *brahman*.'

3 'Now then this is the science of *brahman*, and the science of Upanishad, O king, which was told us by the saint Maitri. I shall tell it to thee.

'We hear [in the sacred records] that there were once the Vâlakhilyas, who had washed off all their sins, who were vigorous and passionless. They said to the Prajâpati Kratu: "O saint, this body is without intelligence, like a cart. To what remarkable being belongs this great power by which such a body has been made intelligent? Who is its mover? What thou knowest, O saint, tell us that." Prajâpati answered and said:

4 'He who in the *sruti*[1] is called "Standing above", like passionless ascetics amidst the objects of the world, he, indeed, the pure, clean, undeveloped, tranquil, breathless, bodiless, endless, imperishable, firm, everlasting, unborn, independent, one only, stands in his own greatness, and by him has this body been made intelligent, and he is also the mover of it.'

They said: 'O saint, how has this been made intelligent by

such a being as this which has no desires, and how is he its mover?' He answered them and said:

5 'That Self which is subtle, invisible, incomprehensible, called Person, dwells of his own will here in part; just as a man who is fast asleep awakes of his own will. And this part [of the Self] which is entirely intelligent, reflected in man [as the sun in different vessels of water], knowing the body, attested by his conceiving, willing and believing, is Prajâpati, that which is common to all. By him, the intelligent, is this body made intelligent, and he is the mover thereof.'

They said to him: 'O saint, if this has been made intelligent by such a being as this which has no desires, how is he its mover?' He answered them and said:

6 'In the beginning Prajâpati stood alone. He had no happiness, when alone. Meditating on himself, he created many forms. He looked on them and saw they were like a stone, without understanding, and standing like lifeless posts. He had no happiness. He thought, I shall enter within, that they may awake. Making himself like air [Vâyu] he entered within. Being one, he could not do it. Then dividing himself five-fold he became *prâṇa, apâna, samâna, udâna, vyâna.*

[*The portion detailing the functions of the various 'breaths' is omitted.*]

Having divided himself fivefold, he remained hidden in a secret place, assuming the nature of mind, having the *prâṇa* as his body, resplendent, having true concepts, and free like space. Feeling that even thus he has not attained his object, he thinks from within the interior of the heart, "Let me enjoy objects." Therefore, having first broken open these five apertures [of the senses], he enjoys the objects by means of the five reins. These perceptive organs [ear, skin, eye, tongue, nose] are his reins; the active organs [tongue, hands, feet, anus, generative organ] his horses; the body his chariot, the mind the charioteer, the whip being the temperament. Driven by that whip, this body goes round like the wheel driven by the potter. This body is made intelligent, and he is the mover thereof.

This is indeed the Self, who seeming to be filled with desires, and seeming to be overcome by bright or dark fruits

of action, wanders about in every body [himself remaining free]. Because he is not manifest, because he is infinitely small, because he is invisible, because he cannot be grasped, because he is attached to nothing, therefore he, seeming to be changing, and seeming to be an agent, is in reality not an agent nor changing. He is pure, firm, stable, undefiled, unmoved, free from desire, remaining a spectator, resting in himself. Having concealed himself in the cloak of the three *guṇas* [constitutent factors of *prakriti*][2] he appears as the enjoyer of *Rita*, as the enjoyer of *rita* [his good works].'

CHAPTER THREE

1 The Vâlakhilays said to Prajâpati Kratu: 'O saint, if thou thus showest the greatness of that Self, then who is that other different one, also called self, who really overcome by bright and dark fruits of action, enters on a good or bad birth? Downward or upward is his course, and overcome by the pairs [of opposites like hot and cold, pleasure and pain, etc.] he roams about.'

2 Prajâpati Kratu replied: 'There is indeed that other different one, called the elemental self [*bhûtâtma*], who, overcome by bright and dark fruits of action, enters on a good or bad birth: downward or upward is his course, and overcome by the pairs he roams about. And this is his explanation: The five *tanmâtrâs* [sound, touch, form, taste, smell] are called *bhûta*. The aggregate of all these is called *sharîra* [body]. And lastly he of whom it was said that he dwelt in the body, he is called *bhûtâtma*, the elemental self. Thus his immortal self is like a drop of water on a lotus leaf, and he himself is overcome by the qualities of nature. Then, because he is thus overcome, he becomes bewildered, and because he is bewildered, he sees not the creator, abiding within himself. Carried along by the waves of the three *guṇas*, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing "I am he", "this is mine"; he binds his self by his self, as a bird with a net, and overcome afterwards by the fruits of what he has done; he enters on a good and bad birth; downward or upward is his course, and overcome by the pairs he roams about.'

They asked: 'Which is it?' And he answered them:

3 'This also has elsewhere been said: He who acts, is the elemental self; he who causes the act by means of the organs, is the inner man. Now as even a ball of iron, pervaded [overcome] by fire, and hammered by smiths, becomes manifold [assumes

different forms], thus the elemental self, pervaded [overcome] by the inner man and hammered by the *guṇas* becomes manifold. And the four classes [mammals, birds, etc.], the fourteen worlds with all the number of beings, multiplied eighty-four times, all this appears as manifoldness. And those multiplied things are impelled by Person as the wheel by the potter. And as when the ball of iron is hammered, the fire is not overcome, so the [inner] man is not overcome, but the elemental self is overcome, because it has united itself [with the elements].

4 'As it has been said elsewhere: This body produced from marriage, and endowed with growth in darkness, came forth by the urinary passage, was built up with bones, bedaubed with flesh, thatched with skin, filled with ordure, urine, bile, slime, marrow, fat, oil, and many impurities besides, like a treasury full of treasures.

5 'And it has been said elsewhere: Bewilderment, fear, grief, sleep, sloth, carelessness, decay, sorrow, hunger, thirst, niggardliness, wrath, infidelity, ignorance, envy, cruelty, folly, shamelessness, meanness, pride, changeability, all these are the results of the factor of darkness [*tamah*].

Inward thirst, fondness, passion, covetousness, unkindness, love, hatred, deceit, jealousy, vain restlessness, fickleness, unstableness, emulation, greed, patronising of friends, family pride, aversion to disagreeable objects, devotion to agreeable objects, whispering, prodigality, these are the results of the factor of passion [*rajas*].

By these he is filled, by these he is overcome, and therefore this elemental self assumes manifold forms, yes, manifold forms.'

CHAPTER FOUR

1 The Vâlakhilyas, whose passions were subdued, approached him full of amazement and said: 'O saint, we bow before thee; teach O venerable sir, for thou art the way, and there is no other for us. What process is there for the elemental self, by which, after leaving this [identity with the elemental body], he obtains union with the [true] Self?' Prajâpati Kratu said to them:

2 'It has been said elsewhere: Like the waves in large rivers, that which has been done before cannot be turned back, and, like the tide of the sea, the approach of death is hard to stem. Bound by the fetters of the fruits of good and bad, like a cripple; without freedom, like a man in prison; beset by many fears, like one standing before Yama [the judge of the dead]; intoxicated by the wine of illusion, like one intoxicated by wine; rushing about, like one possessed by a wicked spirit; bitten by the world, like one bitten by a great serpent; darkened by passion, like the night; illusory, like magic; false, like a dream; pithless, like the inside of a reed; changing its dress for a moment, like an actor; fair in appearance, like a painted wall, thus they call him; and therefore it is said:

Sound, touch, and other things are like nothings. If the elemental self stays attached to them, it will not remember the highest Place.

3 'This is indeed the remedy for the elemental self: acquirement of the knowledge of the Veda, performance of one's own duty, therefore conformity on the part of each man to the order to which he happens to belong. This is indeed the rule for one's own duty; other performances are like the mere branches of a stem. Through it one obtains the highest above, otherwise one falls downward. Thus is one's own duty declared, which is to be found in the Vedas. No one belongs truly to an order who transgresses his own law. And if people say, that a man does not

belong to any of the orders, and that he is an ascetic, this is wrong, though, on the other hand, no one who is not an ascetic brings his sacrificial works to perfection or obtains knowledge of the highest Self. For thus it is said:

By asceticism and penance goodness is obtained, from goodness comes understanding, from understanding one reaches the Self; and he who has reached that, he does not return.

4 ' "*Brahman* is"; so said one who knew the science of *brahman*; and penance is the door to *brahman*; thus said one who by penance had cast off all sin. The syllable *om* is the manifest greatness of *brahman*; thus said one who well grounded [in *brahman*] always meditates on it. Therefore by knowledge, by penance, and by meditation is *brahman* gained. Thus one goes beyond *brahman* [*hiranyagarbha*], and to a point higher than the divinities; nay, he who knows this, and worships *brahman* by these three [by knowledge, penance and meditation], obtains bliss – imperishable, infinite and unchangeable. Then freed from these things [the senses of the body, etc.] by which he was filled and overcome, a mere charioteer, he obtains union with the Self.'

5 The Vâlakhilyas said: 'O saint, thou art the teacher, thou art the teacher. What thou hast said, has been properly laid up in our mind. Now answer us a further question: fire, air, sun, time, breath of life, food – Brahmâ, Rudra, Vishnu: some meditate on one, some on another. Say which of these is the best for us.' He said to them:

6 'These are but the exalted manifestations [forms] of the highest, the immortal, the incorporeal *brahman*. He who is devoted to anyone of them, rejoices here in this world only his presence.' Thus he said. '*Brahman* indeed is all this. And a man may meditate on, or worship [or discard even] those which [only] are its primary forms. With these deities he proceeds to higher and higher worlds, and when all forms perish, he becomes one with the Person, yes, with the Person.'

CHAPTER FIVE

1 Next follows Kutsâyana's hymn of praise:

'Thou art Brahmâ, and thou art Vishnu, thou art Rudra, thou art Prajâpati, thou art Agni, Varuna, Vâyu, thou art Indra, thou art the moon.

Thou art food, thou art the eater, thou art Yama, thou art the earth, thou art all, thou art the imperishable. In thee all things exist in many forms, whether for their natural or for their own [higher] ends.

Lord of the universe, glory to thee! Thou art the Self of all, thou art the maker of all, the enjoyer of all; thou art all life, and the lord of all pleasure and joy. Glory to thee, the tranquil, the deeply hidden, the incomprehensible, the immeasurable, without beginning and without end.

2 'In the beginning darkness [*tamas*] alone was this. It was in the highest. And then stirred by the highest, it became uneven. Thus it gathered force [*rajas*]. Then this force being stirred, became uneven. Thus it came to light [*sattva*]. Then this light being stirred, the essence flowed forth. This is that part [or state of Self] which is entirely intelligent, reflected in man [as the sun is in different spots of water], knowing the body, marked by conceiving, willing, and believing, it is Prajâpati, common to all. His manifest forms have been declared before. That part of him which belongs to darkness, that, O students, is he who is called Rudra. That part of him which belongs to stirring, that, O students, is he who is called Brahmâ. That part of him which belongs to light, that, O students, is he who is called Vishnu.[3] What is being one, becomes three, becomes eight, becomes eleven, becomes twelve, becomes infinite. Because he thus came to be, he is the [created] being [neutral], he moves about, having entered all beings, he has become the Lord of all beings. He is the self within and without, yes, within and without.'

CHAPTER SIX

1 He [the Self] sustains the self in two ways: as breath of life, and as the sun. Therefore there are two paths for him, inner and outer, and they both come back [to where they begin] in a day and night. The sun is the outer self, the inner self is breath of life. Hence the motion of the inner self is inferred from the motion of the outer self. For thus it is said:

'He who knows, and has thrown off all sins, the overseer of the senses, the pure-minded, firmly grounded [in the self] and looking away [from all worldly objects], he is the same.' Likewise the motion of the outer self is inferred from the motion of the inner self. For thus it is said:

'He who within the sun is the golden person, who looks upon this earth from his golden place, he is the same who, after entering the inner lotus of the heart, devours food, perceives sensuous objects, etc.

2 'And he who having entered the inner lotus of the heart, devours food, the same, having gone to the sky as the fire of the sun, called time, and being invisible, devours all beings as his food.'

'What is that lotus and of what is it made?' [the Vâlakhilyas ask].

'That lotus is the same as space. The four quarters, and the four intermediate points are its leaves.

'These two, breath and the sun, move on near to each other [in the heart and in the space]. Let him worship these two, with the syllable *om*, with the mystical utterance [*bhûh, bhuvah, svah*], and with the *sâvitrî* [sun's] hymn.

3 'There are two forms of *brahman*, the formed and material [effect] and the unformed and immaterial [cause]. The material is unreal, the immaterial is real. That which is real is *brahman*. [But] that which is *brahman* is light, and that which is light is the sun. And this sun became the Self of that *om*.

'He divided himself threefold, for *om* consists of three letters, *a+u+m*. Through them all this is contained in him as warp and woof. For thus it is said:

'Meditate on that sun as *om*, join your self [the breath] with the [self of the] sun.'

4 [*Some lines are omitted.*]

'The three-footed *brahman* has its root upward, the branches are space, wind, fire, water, earth, etc. This one *ashvattha* [native fig tree] by name, the world, is *brahman*, and of it that is the light which is called the sun, and it is also the light of that syllable *om*. Therefore let him for ever worship that [breath and sun, as manifestations of *brahman*] with the syllable *om*.'

He alone enlightens us. For thus it is said:

'This alone is the pure syllable, this alone is the highest syllable; he who knows this syllable only, whatever he desires, is his.'

5 And thus it has been said elsewhere: This *om* is the sound-endowed body of him. This is his gender-endowed body, *viz.* feminine, masculine, neuter. This is his light-endowed body, *viz.* fire, air, sun. This is his lord-endowed body, *viz.* Brahmâ, Rudra, Vishnu. This is his mouth-endowed body, *viz.* sacrificial fires for householders, ancestors and deities. This is his knowledge-endowed body, *viz.* Rik, Yajus, Sâman [the three Vedas]. This is his world-endowed body, *viz. bhûh, bhuvah, svah* [earth, sky and heaven]. This is his time-endowed body, *viz.* past, present, future. This is his heat-endowed body, *viz.* breath, fire, sun. This is his growth-endowed body, *viz.* food, water, moon. This is his thought-endowed body, *viz.* intellect, mind, personality. This is his breath-endowed body, *viz. prâṇa, apâna, vyâna.*[4] Therefore by the aforesaid syllable *om* are all these enumerated bodies praised and identified. For thus it is said:

'O Satyakâma, the syllable *om* is the high and the low *brahman*.'

6 This [world] was unuttered. Then forsooth Prajâpati, having brooded, uttered it in the words *bhûh, bhuvah, svah*. This is the grossest body of that Prajâpati, consisting of the three worlds. Of that body *svah* is the head, *bhuvah* the navel, *bhûh* the feet.

The sun is the eye; for in the eye is fixed man's great measure. With the eye he makes all measurement. The eye is truth, for the person dwelling in the eye proceeds to all things [knows all objects with certainty]. Therefore let a man worship with the utterance, *bhûh*, *bhuvah*, *svah*, for thus Prajâpati, the Self of all, is worshipped as the eye of all [sun].

[*Some parts of Sections 6 and 7 are omitted.*]

7 'Surely the Self [absorbed in *prâṇa*, breath], which is called Immortal, is the thinker, the perceiver, the goer, the evacuator, the delighter, the doer, the speaker, the taster, the smeller, the seer, the hearer, and the one that touches. He is the pervader, who has entered into the body.' And it is said:

'When the knowledge is twofold [subjective and objective], then he hears, sees, smells, tastes, and touches [something], for it is the Self that knows everything.'

But when the knowledge is not twofold, without effect, cause, and action, without a name, without a comparison, without a predicate – what is that? It cannot be told.

8 And the same Self is also called Ishâna [lord], Shambhu, Bhava, Rudra [*tâmasa*]; Prajâpati [lord of creatures], Visvasrij [creator of all], Hiranyagarbha, *satyam* [truth], *prâṇa* [breath], *hamsa* [*râjasa*]; Shâstri [ruler], Vishnu, Nârâyaṇa [*sâttvika*]; *arka*, *savitri*, *dhâtri* [supporter], Vidhâtri [creator], *samrâj* [king], Indra, Indu [moon]. He is also he who warms, the sun hidden by the thousand-eyed golden egg, as one fire by another. He is to be thought after, he is to be sought after. Having said farewell to all living beings, having gone to the forest, and having renounced all sensuous objects, let man perceive the Self from out of his own body.

'[See him] who assumes all forms, the golden, who knows all things, who ascends highest, alone in his splendour, and warms us; the thousand-rayed, who abides in a hundred places, the spirit of all creatures, see him, the sun, rise.'

9 He who by knowing that this is the Self of both breath and sun, meditates [while meditating on them] on his Self, sacrifices [while sacrificing to them] to his Self. This meditation, and the mind thus absorbed in these acts, are praised by the wise.

[*The remaining part of Section 9 is omitted.*]

10 [*One line here is omitted.*] The thinking *purusha* [person], when he abides in nature, is the eater who feeds on the food supplied by nature. The elemental self is truly his food, his maker being *pradhâna*[5] [nature]. Therefore what is composed of the three qualities [*guṇas*] is the food, but the person within is the eater. And for this the evidence is supplied by the senses. For animals spring from seed, and as the seed is the food, therefore it is clear that what is food is the seed [cause of everything]. Therefore, as has been said, the *purusha* [person] is the eater, *prakriti*,[6] the food; and abiding within it he feeds. All that begins with the power of intellect and ends with the elements, being developed from the distinction of nature with its three qualities, is the sign [that there is *purusha*, an intelligent subject]. [This is comprehended in the following verse]: 'This world is indeed the food, called pleasure, pain and delusion [the result of the three qualities]; there is no getting hold of the taste of the seed [cause], so long as there is no development [production of effect].' And in its three stages also it has the character of food, as childhood, youth and old age; for, because these are developed, therefore there is in them the character of food.

As *pradhâna* [nature] moves toward becoming manifest, there arises perception of it. Intellect and the rest, such as will, conception, consciousness, are for testing the effects of *pradhâna*. Then there are the five [perceptive organs] intended for the [five] objects of senses, for the tasting of them. And thus arise all actions of the five active organs, and the acts of the five *prâṇas* or vital airs [for the tasting of their corresponding objects]. Thus what is manifest and what is not manifest is food. The enjoyer of it is without qualities, but because he has the quality of being an enjoyer, it follows that he possesses intelligence.

As Agni [fire] is the food-eater among the deities, and Soma the food, so he who knows this eats food by Agni [is not defiled by food, as little as Agni, the sacrificial fire]. This elemental self, called Soma [food], is also called Agni, as having undeveloped nature for its mouth [as enjoying through nature, and being independent of it], because it is said, 'The *purusha* [person] enjoys nature with its three qualities, by the mouth of un-developed nature.' He who

knows this is an ascetic, a *yogin*, he is a performer of the self-sacrifice. And he who does not touch the objects of the senses when they intrude on him, he is an ascetic, a *yogin*, a performer of the self-sacrifice.

11 This is the highest form of self, *viz*. food; for this *prâṇa* [this body] subsists on food. If it eats not, it cannot perceive, hear, touch, see, smell, taste, and it loses the vital airs. For thus it is said:

'If it eats, then it is in full possession of the vital airs, it can perceive, hear, touch, speak, taste, smell, see.' And thus it is said:

'From food are born all creatures that live on earth; afterwards they live on food, and in the end [when they die] they return to it.'

12 And thus it is said elsewhere: Surely all these creatures run about day and night, wishing to catch food. The sun takes food with his rays, and by it he shines. These vital airs digest, when sprinkled with food. Fire flares up by food, and by Brahmâ [Prajâpati], desirous of food, has all this been made. Therefore let a man worship food as his self. For thus it is said:

'From food creatures are born, by food they grow when born; because it is eaten and because it eats creatures, therefore it is called food [*annam*].'

13 And thus it is said elsewhere: This food is the body of the blessed Vishnu, the all-sustaining. Breath is the essence of food, mind of breath, knowledge of mind, bliss of knowledge. He who knows this is possessed of food, breath, mind, knowledge, and bliss. Whatever creatures here on earth eat food, abiding in them he who knows this eats food. Food overcomes decay; food is the eldest born; food is the healer; food is the breath of life.

14 And thus it has been said elsewhere: Food is the cause of all this, time is the cause of food, and the sun is the cause of time. The [visible] form of time is the year, consisting of twelve months, made up of *nimeshas* [twinklings] and other measures. [*Some lines of Section 14 are omitted.*] For thus it is said:

'As many portions of time as there are, through them the sun proceeds: he who worships time as *brahman*, from him time moves away very far.' And thus it is said:

'From time all beings flow, from time they grow; in time they obtain rest; time is visible [sun] and invisible [moments].'

15 There are two forms of *brahman*, time and non-time. That which was before the [existence of the] sun and its like is non-time and has no parts. That which had its beginning from the sun and its like is time and has parts. Of that which has parts, the year is the form, and from the year are born all creatures; when produced by the year they grow, and go again to rest in the year. Therefore the year is Prajâpati, is time, is food, is the nest of *brahman*, is Self. Thus it is said:

'Time ripens and dissolves all beings in the great Self, but he who knows into what time itself is dissolved, he is the knower of the Veda.'

16 This manifest time is the great ocean of creatures. He who is called Savitri [the sun, as begetter] dwells in it, from whence the moon, stars, planets, the year, and the rest are begotten. From them again comes all this, and thus, whatever good or bad that is seen in this world, comes from them. Therefore *brahman* is the self of the sun, and a man should worship the sun under the name of time. Some say the sun is *brahman*, and thus it is said:

'The sacrificer, the deity that enjoys the sacrifice, the oblation, the hymn, the sacrifice, Vishnu, Prajâpati, all that exists is the lord, the witness, that shines in the circle of the sun up there.'

17 In the beginning *brahman* was all this. He was one, and infinite; infinite in the east, infinite in the south, infinite in the west, infinite in the north, above and below and everywhere infinite. East and the other regions do not exist for him, nor across, nor below, nor above. The highest Self is not to be fixed, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is like space [everywhere], and at the destruction of the universe, he alone is awake. Thus from space he wakes all this world, which consists of thought only, and by him alone is all this meditated on, and in him it is dissolved. His is that luminous form which shines in the sun, and the manifold light in the smokeless fire, and the heat which in the stomach digests the food. Thus it is said:

'He who is in the fire, and he who is in the heart, and he who is in the sun, they are one and the same.'

He who knows this becomes one with the one.

18 This is the rule for achieving it [*viz.* concentration of the mind on the object of meditation]: restraining of the breath, restraining of the senses, meditation, fixed attention, investigation, absorption, these are called the sixfold *yoga*. When beholding by this *yoga*, he beholds the gold-coloured maker, the lord, the person, *brahman*, the cause, then the sage, leaving behind good and bad, makes everything [breath, organs of sense, body, etc.] to be one in the highest indestructible. And thus it is said:

'As birds and deer do not approach a burning mountain, so sins never approach those who know *brahman*.'

19 And thus it is said elsewhere: When he who knows has, while he is still *prâṇa* [breath], restrained his mind, and placed all objects of the senses far away from himself, then let him remain without any conceptions. And because the living person, called *prâṇa* [breath], has been produced here on earth from that which is not *prâṇa* [the thinking Self], therefore let this *prâṇa* merge himself in what is called the fourth. And thus it is said:

'What is without thought, though placed in the centre of thought, what cannot be thought, the hidden, the highest – let a man merge his thought there: then will this living being be without attachment.'

20 And thus it has been said elsewhere: There is the superior fixed attention [*dhâraṇâ*] for him, *viz.* if he presses the tip of the tongue down the palate and restrains voice, mind and breath, he sees *brahman* by discrimination of the timeless from time bound. And when, after the cessation of mind, he sees his own self, smaller than small, and shining, as the highest Self, then having seen his self as the Self, he becomes self-less, and because he is self-less, he is without limit, without cause, absorbed in thought. This is the highest mystery, *viz.* final liberation. And thus it is said:

'Through the serenity of the thought he kills all actions, good or bad; his elf serene, abiding in the Self obtains imperishable bliss.'

21 And thus it has been said elsewhere: A channel called *sushumnâ*, going upwards, serving as the passage of the *prâṇa*, is divided within the palate. Through that channel, when it has

been joined by the breath [held in subjection], by the sacred syllable *om*, and by the mind [absorbed in the contemplation of *brahman*], let him proceed upwards, and after turning the tip of the tongue to the palate, without using any of the organs of sense, let greatness perceive greatness. From thence he goes to selflessness, and through selflessness he ceases to experience pleasure and pain, he obtains aloneness [*kevalatva*, final deliverance]. And thus it is said:

'Having successively fixed the breath, after it had been restrained, in the palate, thence having crossed the limit [the life], let him join himself afterwards to the limitless [*brahman*] in the crown of the head.'

22 And thus it has been said elsewhere: Two *brahmans* have to be meditated on, the word and the non-word. By the word alone is the non-word revealed. Now there is the word *om*. Moving upward by it [where all words and all what is meant by them cease], he arrives at absorption in the non-word [*brahman*]. This is the way, this is the immortal, this is union, and this is bliss. As the spider, moving upward by the thread, gains free space, thus also he who meditates, moving upwards by the syllable *om*, gains freedom from dependence.

Other teachers of the word [as *brahman*] think otherwise. They listen to the sound of the space within the heart while they stop the ears with the thumbs. They compare it to seven noises, like [the sound of] rivers, a bell, a brazen [vessel], the wheels of a carriage, the croaking of frogs, rain, or of a man speaking in a [windless] cavern. Having passed beyond this variously apprehended sound, and having settled in the supreme, soundless [non-word], unmanifested *brahman*, they become undistinguished and undistinguishable, as various flavours of the flowers are lost in the taste of honey. And thus it is said:

'Two *brahmans* are to be known, the word-*brahman* and the highest *brahman*; he who is perfect in the word *brahman* attains the highest *brahman*.'

23 And thus it has been said elsewhere: The syllable *om* is what is called the word. And its end is the silent, the soundless, fearless, sorrowless, joyful, satisfied, firm, unwavering, immortal, immovable, certain [*brahman*], called Vishnu. Let him worship

these two, that he may obtain what is higher than everything [final deliverance]. For thus it is said:

'He who is the high and the highest, by name Om-kâra, he is soundless and free from all distinctions: therefore let a man dwell on him in the crown of his head.'

24 And thus it has been said elsewhere: The body is the bow, the syllable *om* is the arrow, its point is the mind. Having pierced through the darkness, which consists of ignorance, it approaches that which is not covered by darkness. Then having pierced through that which was covered [the individual self], he saw *brahman*, flashing like a wheel on fire, bright like the sun, vigorous, beyond all darkness, that which shines forth in yonder sun, in the moon, in the fire, in the lightning. And having seen him, he obtains immortality. And thus it has been said:

'Meditation is directed to the highest being [*brahman*] within, and [before] to the objects [body, *om*, mind]; thence the indistinct understanding becomes distinct.

And when the works of the mind are dissolved, then that bliss which requires no other witness, that is *brahman* [*âtman*], the immortal, the brilliant, that is the way, that is [true] world.'

25 And thus it has been said elsewhere: He who has his senses withdrawn as in sleep, and who, while in the cavern of his senses [his body], but no longer ruled by them, sees, as in a dream, with the purest intellect, him who is called *prâṇa* [*om*], the leader, the bright, the sleepless, free from age, from death, and sorrow, he is himself also called *prâṇa*, and becomes a leader, bright, sleepless, free from age, from death, and sorrow. And thus it is said:

'Because in this manner he joins the *prâṇa* [breath], the *om*, and this universe in its manifold forms, or because they join themselves [to him], therefore this [process of meditation] is called *yoga* [joining].

26 And thus it has also been said elsewhere: As a man fishing, after drawing the fishes out of the waters with a net, offers them [as a sacrifice] in the fire of his stomach, thus are these *prâṇas* [vital airs], after they have been drawn out with the syllable *om*, offered in the faultless fire [*brahman*].

Hence he is like a heated vessel [full of clarified butter]; for as

the clarified butter in the heated vessel lights up, when touched with grass and sticks, so does this being which is called Not-breath [*âtman*] light up, when touched by the *prâṇas* [the vital airs]. And that which flares up, that is the manifest form of *brahman*, that is the highest place of Vishnu, that is the essence of Rudra. Dividing [it]self in endless ways, it fills all these worlds. And thus it is said:

'As the sparks from the fire, and as the rays from the sun, so do the *prâṇas* [breath of life] and everything else proceed again and again from him here on earth.'

[*Section 27 is omitted.*]

28 And thus it has been said elsewhere: After having left behind the body, the organs of sense, and the objects of sense [as no longer belonging to us], and having seized the bow whose stick is fortitude and whose string is asceticism, having struck down also with the arrow, which consists of freedom from I-sense, the first obstacle to the door of *brahman* – [for it makes man look at the world egotistically, then taking the diadem of passion, the earrings of greed and envy, and the staff of sloth, sleep, and sin, and having seized the bow whose string is anger, and whose stick is lust, he destroys with the arrow which consists of wishes, all beings] – having therefore demolished that obstacle, he enters by means of the boat *om* to the other side of the space within the heart, and when the space becomes revealed [as *brahman*], he enters slowly, as a miner seeking minerals in a mine, into the hall of *brahman*. After that let him, by means of the doctrine of his teacher, break through the shrine of *brahman*, which consists of the four nets [of food, breath, mind, knowledge, till he reaches the last shrine, that of bliss and identity with *brahman*]. Thenceforth pure, clean, undeveloped, serene, breathless, bodiless, endless, imperishable, firm, everlasting, unborn and independent, he stands on his own greatness, and having seen [the Self] standing in his own greatness, he looks on the wheel of the world as one [who has alighted from a chariot] looks on its revolving wheel. And thus it is said:

'If a man practises *yoga* for six months and is thoroughly free [from the outer world] then the perfect *yoga* [union], which is

endless, high, and hidden, is accomplished.

But if a man, though enlightened [by instruction], is still pierced by [the *gunas* of] passion and darkness, and attached to this world [children, wife, and house], then *yoga* is never accomplished.'

29 After he had thus spoken [to Brihadratha], Shâkâyanya, absorbed in thought, bowed before him, and said: 'O king, by means of this Brahma-knowledge have the sons of Prajâpati [the Vâlakhilyas] gone to the road of *brahman*. Through the practice of *yoga* a man obtains contentment, power to endure good and bad, and tranquillity. Let no man preach this most secret doctrine to anyone who is not his [properly appointed] pupil or his son, and who is not of a serene mind. Pass it to him alone who is devoted to his teacher and endowed with all the necessary qualities.

30 *Om*! Having settled down in a pure place let him, being pure himself, and firm in goodness, study the truth, speak the truth, think the truth, and offer sacrifice to the truth. Henceforth he has become another; by obtaining the reward of *brahman* his fetters are cut asunder, he knows no hope, knows no fear, knows no desire; and having attained the imperishable, infinite happiness, he stands blessed in the true *brahman*, who longs for a true man. Freedom from desires is, as it were, the highest prize to be taken from the choicest treasure [*brahman*]. For a man full of desires, being possessed of will, deliberation, and I-consciousness, is a slave; but he who is the opposite, is free.

[*Some lines here are omitted.*] For this reason let a man stand free from will, deliberation, and I-consciousness – this is the sign of liberty, this is the path that leads to *brahman*, this is the opening of the door, and through it he will go to the other shore of darkness. All desires are there fulfilled. And for this they quote a verse:

'When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is the highest way.'

Having thus said, Shâkâyana became absorbed in thought. Then the king Brihadratha, having bowed before him and duly worshipped him, went full of contentment to the northern path, for there is none other to *brahman*. This is the path.

Having burst open the solar door, he rose on high and went away. And here they quote:

'There are endless rays for the self who, like a lamp, dwells in the heart: white and black, brown and blue, tawny and reddish.

'One of them leads upwards, piercing the solar orb: by it, having stepped beyond the world of *brahman*, they go to the highest path.

'The other hundred rays rise upwards also, and on them the worshipper reaches the mansions belonging to the different bodies of deities.

'But the manifest rays of dim colour which lead downwards, by them a man travels on and on helplessly, to enjoy the fruits of his actions here.'

[*The remaining few lines of this section are omitted.*]

31 Someone asks: 'Of what nature are those organs of sense that go forth [towards their objects]? Who sends them out here, or who holds them back?'

Another answers: 'Their nature is the self; the self sends them out, or holds them back; also the *apsaras* [enticing objects of sense], and the solar rays [and other deities presiding over the senses].'

Now the self devours the objects by the five rays [the organs of sense]; then who is the self?

He who has been defined by the terms pure, clean, underdeveloped, tranquil, etc., who is to be apprehended independently by his own peculiar signs. That sign of him who has no signs, is like what the pervading heat is of fire, the purest taste of water; thus say some. It is speech, hearing, sight, mind, breath; thus say others. It is intellect, retention, remembering, knowledge; thus say others. Now all these are signs of the self in the same sense in which here on earth shoots are the signs of seed, or smoke, light, and sparks of fire. And for this they quote:

'As the sparks from fire, and as the rays from the sun, so do the *prâṇa* and everything else proceed again and again from him here on earth.'

32 From him, indeed, who is abiding within his Self, come forth

all *prâṇas* [speech, etc.], all worlds, all Vedas, all deities, and all beings. This is the Upanishad [revelation], the truth of the truth. As from a fire of green wood, when kindled, clouds of smoke come forth by themselves [though belonging to the fire], so from that great being has been breathed forth all this which is the Rig-veda, the Yajur-veda, the Sâma-veda, the Atharva-veda, the itihâsa [epics] the *purâna* [accounts of the creation, etc.], *vidyâ* [ceremonial doctrines], the Upanishads, the *shlokas* [verses interspersed in the Upanishads, etc.], the *sûtras* [compendious statements], the *anuvyânas* [explanatory notes], the *vyâkhyânas* [elucidations] – all these things are his.

33 This fire with five bricks is the year. And its five bricks are spring, summer, rains, autumn, winter; and by them the fire has a head, two sides, a centre, and a tail. This earth here is the first sacrificial pile for Prajâpati, who knows the *purusha* [the *virâj*]. It presented the sacrificer to Vâyu [the wind] by lifting him with the hands to the sky. That Vâyu is *prâṇa* [*hiranyagarbha*].

Prâṇa is Agni, and its bricks are the five vital breaths, *prâṇa*, *vyâna*, *apâna*, *samâna*, *udâna*; and by them the fire has a head, two sides, a centre, and a tail. This sky here is the second sacrificial pile for Prajâpati, who knows the *purusha*. It presented the sacrificer to Indra, by lifting him with the hands to heaven. That Indra is *Âditya*, the sun.

That [Indra] is the Agni, and its bricks are the Rik, the Yajuś, the Sâman, the Atharvângirasas, the *itihâsa*, and the *purâna*; and by them the fire has a head, two sides, a tail, and a centre. This heaven is the third sacrificial pile for Prajâpati, who knows the *puruśa*. With the hands it makes a present of the sacrificer to the knower of the Self [Prajâpati]; then the knower of the Self, lifting him up, presented him to *brahman*. In him he becomes full of bliss and joy.

34 [*Some initial lines of this verse are omitted.*]

(1) As a fire without fuel becomes quiet [dies] in its own place, so do the thoughts, when all activity ceases, become quiet in their own source.

(2) Even in a mind which loves the truth and has gone to rest in

itself there arise, when it is deluded by the objects of sense, wrongful thoughts resulting from former acts.

(3) For thoughts alone cause the round of births; let a man strive to purify his thoughts. What a man thinks, that he is: this is the old secret.

(4) By the serenity of his thoughts a man blots out all actions, whether good or bad. Dwelling within his self with serene thoughts, he obtains imperishable happiness.

(5) If the thoughts of a man were so fixed on *brahman* as they are on the things of this world, who would not then be freed from bondage?

(6) The mind, it is said, is of two kinds, pure and impure; impure from the contact with lust, pure when freed from lust.

(7) When a man, having freed his mind from sloth, distraction, and vacillation, becomes as it were delivered from his mind, that is the highest point.

(8) The mind must be restrained till it comes to an end – that is knowledge, that is liberty: all the rest are extensions of the ties [which bind us to this life].

(9) That happiness which belongs to a mind which by deep meditation has been washed clean from all impurity and has entered within the self, cannot be described here by words; it can be felt by the inward power only.

(10) Water in water, fire in fire, space in space, no one can distinguish them; likewise a man whose mind has entered the self, attains liberty.

(11) Mind alone is the cause of bondage and liberty for men; if attached to the world, it is bound; if free from the world, that is liberty.

Therefore those who do not offer the *agnihotra* sacrifice, who do not lay the fires, who are ignorant [of the mind being the cause of the round of births], who do not meditate [on the self in the solar orb] are debarred from remembering the blissful ethereal place of *brahman*. [*One line here is omitted.*]

35 Adoration to Agni, the dweller on earth, who remembers his world. Grant that world to this thy worshipper!

Adoration to Vâyu, the dweller in the sky, who remembers his world. Grant that world to this thy worshipper!

Adoration to Âditya, the dweller in heaven, who remembers

his world. Grant that world to this thy worshipper!

Adoration to *brahman*, who dwells everywhere, who remembers his world. Grant that world to this thy worshipper!

The mouth of the true [*brahman*] is covered with a golden lid; open that, O Pûshan [sun], that we may go to the true one, who pervades all.

He who is the person in the sun, I am he.

And what is meant by the true one is the essence of the sun, that which is bright, personal, sexless; a portion [only] of the light which pervades the space; which is, as it were, in the midst of the sun, and in the eye, and in the fire. That is *brahman*, that is immortal, that is splendour.

That is the true one, a portion [only] of the light which pervades the space, which is in the midst of the sun, the immortal, of which Soma [the moon] and the vital breaths also are offshoots: that is *brahman*, that is immortal, that is splendour.

That is the true one, a portion [only] of the light which pervades the space, which in the midst of the sun shines as Yajus, *viz.* as *om*, as water, light, essence, immortal, *brahman*, *bhût*, *bhuvah*, *svar*, *om*.

'The eight-footed,[7] the bright, the swan, bound with three threads, the infinitely small, the imperishable, blind to good and bad, with three threads,[8] the infinitely small, the imperishable, blind to all attributes, kindled with light – he who sees him, sees everything.'

A portion [only] of the light which pervades the space, are the two rays rising in the midst of the sun. That is the knower [the sun], the true one. That is the Yajus, that is the heat, that is Agni [fire], that is Vâyu [wind], that is breath, that is water, that is the moon, that is bright, that is immortal, that is the place of *brahman*, that is the ocean of light. In that ocean the sacrificers are dissolved like salt, in oneness with *brahman*; for all desires are there fulfilled. And here they quote:

'Like a lamp, moved by a gentle wind, he who dwells within the divines shines forth. He who knows this, he is the knower, who knows the difference between the high [divines] and the highest [*brahman*]; having obtained unity with it, he is identified with it.

They who rise up in endless number, like spray drops [from

the sea], like lightnings from the light within the clouds in the highest heaven, they, when they have entered into the light of glory [*brahman*], appear like so many flame-crests in the track of fire.'

[*Sections 36–38 are omitted.*]

CHAPTER SEVEN

[*Sections 1–6 are omitted.*]

7 The Self is, indeed, smaller than small, within the heart, kindled like fire, endowed with all forms. For him all this is food, within him all creatures are woven. That Self is free from sin, free from age, from death and grief, from hunger and thirst, imagining nothing but what it ought to imagine, and desiring nothing but what it ought to desire. He is the highest, the master of all beings, the guardian of all, the boundary keeping all things apart in their right places. He is the Self, the lord, he is indeed all the various deities. And he it is who abides in the fire, in the heart, and in the sun. They are one and the same. To thee who art this, endowed with all forms, settled in the space, my adoration!

8 Now follow the impediments in the way of knowledge, O king! The impediment is indeed the origin of the net of bewilderment, [and the fact] that one who is worthy of heaven lives with those who are not worthy of heaven. That is it. Though they have been told that there is a grove before them, they cling to a small shrub. There are some who are always merry, always abroad, always begging, always making a living by handiwork; and others who are begging in towns, performing sacrifices for those who are not allowed to offer sacrifices, who make pupils of the non-meritorious ones, who seem to be learned and know the sacred books; and others who are wicked, who use bad language. [*Some lines here are omitted.*] . . . and others who wish to entice by the jugglery of false arguments, mere comparisons and paralogisms, the believers in the literary meaning of Veda but not its true import – with all these one should not live together. They are clearly thieves, and unworthy of heaven. And thus it is said:

'The world unsettled by the paralogisms of the denial of

Self, by false comparisons and arguments, does not know what is the difference between [literary] *veda* and philosophy [knowledge].'

[*Initial lines of this section are omitted.*] Let false science not be attempted, for it is said:

(1) Widely opposed and divergent are these two, the one known as false knowledge, the other as knowledge. I [Yama] believe Nachiketas to be possessed by a desire for knowledge; even many pleasures do not move thee.

(2) He who knows at the same time both the imperfect [sacrifice, etc.] and the perfect knowledge [of the Self], he crosses death by means of the imperfect, and obtains immortality by means of the perfect knowledge.

(3) Those who are wrapped up in the midst of imperfect knowledge, fancying themselves alone as wise and learned, they wander about floundering and deceived, like the blind led by the blind.

[*Sections 10–12 are omitted.*]

11 *Chândogya Upanishad*

CHAPTER ONE

❧ 1 ❧

1 Let a man meditate on the syllable *om*,[1] called the *udgîtha*; for the *udgîtha* [a portion of the Sâma-veda] is sung, beginning with *om*.

The full account of *om* is this –

2 The essence of all beings here is the earth, the essence of the earth is water, the essence of water the plants, the essence of plants man, the essence of man speech, the essence of speech the Rik,[2] the essence of the Rik the Sâman, the essence of the Sâman the *udgîtha* [which is *om*].

3 That *udgîtha* [*om*] is the best of all essences, the highest, deserving the highest place, the eighth.[3]

[*Verses 4–10 are omitted.*]

❧ 2 ❧

1 When the *devas* and *asuras*[4] struggled together, both of the race of Prajâpati, the *devas* took the *udgîtha* [*om*], thinking they would vanquish the *asuras* with it.

2 They meditated on the *udgîtha* as the breath in the nose, but the *asuras* pierced the breath with evil. Therefore we smell by the breath in the nose both what is good-smelling and what is bad-smelling. For the breath was pierced by evil.

3 Then they meditated on the *udgîtha* as speech, but the *asuras* pierced it with evil. Therefore we speak both truth and falsehood. For speech is pierced by evil.

4 Then they meditated on the *udgîtha* as the eye, but the *asuras* pierced it with evil. Therefore we see both what is sightly and unsightly. For the eye is pierced by evil.

5 Then they meditated on the *udgîtha* as the ear, but the *asuras* pierced it with evil. Therefore we hear both what should be heard and what should not be heard. For the ear is pierced by evil.

6 Then they meditated on the *udgîtha* as the mind, but the *asuras* pierced it with evil. Therefore we will both what should be willed and what should not be willed. For the mind is pierced by evil.

7 Then comes this breath [of life] in the mouth. They meditated on the *udgîtha* as the breath. When the *asuras* came to it, they were scattered, as a clod of earth would be scattered when hitting a solid stone.

8 Thus, as a clod of earth is scattered when it hits a solid stone, will he be scattered who wishes bad of one who knows this; for he is a solid stone.

9 By the *udgîtha* as the vital breath he perceives not what is good-smelling nor what is bad-smelling, for that vital force is free from evil. What we eat and drink with it supports the other vital elements [*i.e.* the senses, such as smell, etc.]. When that vital breath leaves then one finally departs. He leaves the mouth open at the time of death [as if beckoning it].

[*Verses 10–14 are omitted.*]

[*Sections 3–7 are omitted.*]

8

1 There were once three men, well-versed in *udgîtha*, Shilaka Shâlâvatya, Chaikitâyana Dâlbhya, and Pravâhaṇa Jaivali. They said: 'We are well versed in *udgîtha*. Let us have a discussion on *udgîtha*.'

2 They all agreed and sat down. Then Pravâhaṇa Jaivali said: 'Sirs, will you both speak first, for I wish to hear what two *brâhmaṇas*[5] have to say.'

3 Then Shilaka Shâlâvatya said to Chaikitâyana Dâlbhya: 'Let me ask you.'

4 'What is the origin of the Sâman?' 'Tone [*svara*],' he replied.

'What is the origin of tone?' 'Breath,' he replied.

'What is the origin of breath?' 'Food,' he replied.

'What is the origin of food?' 'Water,' he replied.

5 'What is the origin of water?' 'That world [heaven],' he replied.

'And what is the origin of that world?' –

He replied: 'Let no man carry the Sâman beyond the heavenly world. We place the Sâman in the heavenly world for the Sâman is extolled as heaven.'

6 Then said Shilaka Shâlâvatya to Chaikitâyana Dâlbhya: 'O Dâbhya, thy Sâman is not firmly established. And if anyone were to say, "Your head shall fall off [if you be wrong]", surely your head would now fall.'

7 'Well then, let me know this from you, sir,' said Dâlbhya.

'Know it,' replied Shilaka Shâlâvatya.

'What is the origin of that world [heaven]?' 'This world,' he replied.

'And what is the origin of this world?' –

He replied: 'Let no man carry the Sâman beyond this world, for this world is its rest. We place the Sâman in this world as its support, and the Sâman is extolled as such.'

8 Then said Pravâhana Jaivali to Shilaka Shâlâvatya: 'Your Sâman [the earth], O Shâlâvatya, has an end. And if anyone were to say, "Your head shall fall off [if you be wrong]", surely your head would now fall.'

'Well then, let me know this from you, sir,' said Shâlâvatya.

'Know it,' replied Jaivali.

9

1 'What is the origin of this world?' 'Space,' he replied, 'For all these beings rise from space, and return to space. Space is greater than these, space is their final rest.'

2 Space is indeed highest manifestion of the *udgîtha* [*om* = *brahman*], greater than great it is without end.

He who knowing this meditates on the *udgîtha*, the greater than great, realises what is greater than great, he conquers the worlds which are greater than great.

[*Verses 3–4 are omitted.*]

10

1 When the land of Kurus had been destroyed by a hailstorm, Ushasti Châkrâyana lived in poverty with his virgin wife at Ibhyagrâma.

[*Verses 2–5 are omitted.*]

6 Rising in the morning, Ushasti said to her: 'Alas, if we could only get some food, we might gain a little wealth. The king here is going to offer a sacrifice, he should choose me for all the priestly offices.'

7 His wife said to him: 'Look, here are those beans of yours.' Having eaten them, he went to the sacrifice which was being performed.

8 He went and sat down on the platform near the singers of the *sâma*, who were going to sing the hymns of praise. And he said to the leader of them:

9 'Prastotri, if you, without knowing the deity which belongs to the introductory hymns, are going to sing these hymns, your head will fall off.'

10 In the same manner he addressed the next one: 'Udgâtri, if you, without knowing the deity which belongs to the *udgîtha* hymns, are going to sing them, your head will fall off.'

11 In the same manner he addressed the last one: 'Pratihartri, if you, without knowing the deity which belongs to the *praithâra* hymns, are going to sing them, your head will fall off.'

They stopped, and sat down in silence.

II

1 Then the sacrificer [king] said to him: 'I should like to know who you are, sir.' He replied: 'I am Ushasti Chkrâyana.'

2 The king said: 'I looked for you, sir, for all these sacrificial offices, but not finding you, I chose others.

3 'But now, sir, take all the sacrificial offices.'

Ushasti said: 'Very well; but let those, with my permission, perform the hymns of praise. Only as much wealth as you give to them, so much also give to me.'

The sacrificer assented.

4 Then the Prastotri approached him, saying: 'Sir, you said to me, "Prastotri, if you, without knowing the deity which belongs to the prastâva, are going to sing it, your head will fall off," – which then is that deity?'

5 He said: 'Breath [*prâṇa*]. For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the *prastâva*. If, without knowing that deity, you had sung forth your hymns, your head would have fallen off, after you had been warned by me.'

6 Then the Udgâtri, approached him, saying: 'Sir, you said to me, "Udgâtri, if you, without knowing the deity which belongs to the *udgîtha*, are going to sing it, your head will fall off," – which then is that deity?'

7 He said: 'The sun [Âditya]. For all these beings praise the sun when it stands on high. This is the deity belonging to the *udgîtha*. If, without knowing that deity, you had sung out your hymns, your head would have fallen off, after you had been warned by me.'

8 Then the Pratihartri approached him, saying: 'Sir, you said to me, "Pratihartri, if you, without knowing the deity belonging to the *pratihâra*, are going to sing it, your head will fall off," – which then is that deity?'

9 He said: 'Food [*anna*]. For all these beings live when they partake of food. This is the deity belonging to the pratihâra. If, without knowing that deity, you had sung your hymns, your head would have fallen off, after you had been warned by me.'

[*Sections 12–13 are omitted.*]

CHAPTER TWO

[*Sections 1–22 are omitted.*]

23

1 There are three branches of duty. Sacrifice, study, and charity are the first,

2 Austerity the second, and to dwell as a *brahmachârin*[6] in the house of a tutor is the third. All those observing these obtain the worlds of the blessed; but he alone who is firmly grounded in *brahman* attains eternity.

3 Prajâpati brooded on the worlds. From them, thus brooded on, the threefold knowledge issued forth. He brooded on it, and from it, thus brooded on, issued the three syllables, *bhûh*, *bhuvah*, *svah*.[7]

4 He brooded on them, and from them, thus brooded on, issued the *om*. As all leaves are attached to a stalk, so is all speech attached to the *om* [*brahman*]. *Om* is all this, yea, *om* is all this.

[*Section 24 is omitted.*]

CHAPTER THREE

[*Sections 1–13 are omitted.*]

14

1 This whole universe is *brahman*. Let a man in all tranquillity meditate on this visible world as beginning, ending, and breathing in the *brahman*.

Now man is possessed of will. According to what he wills in this world, so will he be when he has departed from this life. Let him therefore exercise this will.

2 The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose self is like space [all-pervading and invisible], from whom all works, all desires, all odours and all tastes proceed, he encompasses this whole world. He is without speech and without any concern.

3 He is my self within the heart, smaller than a grain of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the germ in a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

4 He from whom all works, all desires, all odours and all tastes proceed, who encompasses all this world, who is without speech and without concern, he, my self within the heart, is that *brahman*. When I shall have departed from hence, I shall obtain that self. He who has this faith has no doubt; thus said Shândilya, yea, thus he said.

[*Sections 15–19 are omitted.*]

CHAPTER FOUR

[*Sections 1–3 are omitted.*]

४ ४

1 Satyakâma, the son of Jabâlâ, addressed his mother and said: 'I wish to become a *brahmachârin*,[8] mother. Of what family am I?'

2 She said to him: 'I do not know, my child, of what family thou art. In my youth when I had to move about much as a maid servant, I conceived thee. I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma. Say that thou art Satyakâma Jâbâla.'

3 He going to Gautama Hâridrumata said to him, 'I wish to become a *brahmachârin* with you, sir. May I come to you, sir?'

4 He said to him: 'Of what family are you, my friend?' He replied: 'I do not know, sir, of what family I am. I asked my mother, and she answered: "In my youth when I had to move about much as a maid servant, I conceived thee. I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma", I am therefore Satyakâma Jâbâla, sir.'

5 He said to him: 'No one but a true *brâhmaṇa* would thus speak out. Go and fetch the fuel, friend, I shall initiate you. You have not swerved from the truth.'

Having initiated him, he chose four hundred lean and weak cows, and said: 'Tend these, friend.' He drove them out and said to himself, 'I shall not return unless I bring back a thousand.' He dwelt a number of years [in the forest], and when the cows had become a thousand,

5

1 The bull of the herd [meant for Vâyu, or air] said to him: 'Satyakâma!' He replied: 'Sir!' The bull said: 'We have become a thousand, lead us to the house of the teacher;

2 'And I will declare to you one foot of *brahman*.' 'Declare it, sir,' he replied.

He said to him: 'The eastern region is one quarter, the western region is one quarter, the southern region is one quarter, the northern region is one quarter. This is a foot of *brahman*, consisting of the four quarters, and called *prakâsavat* [the manifest].

3 'He who knows this and meditates on the foot of *brahman*, consisting of four quarters, by the name of *prakâsavat*, becomes endowed with splendour in this world. He conquers the manifest worlds.'

6

1 'Agni will declare to you another foot of *brahman*.'

[After these words of the bull] Satyakâma, on the morrow, drove the cows [towards the house of the teacher]. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking to the east.

2 Then Agni [the fire] said to him: 'Satyakâma!' He replied: 'Sir.'

3 Agni said: 'Friend, I will declare unto you one foot of *brahman*.'

'Declare it, sir,' he replied.

He said to him: 'The earth is one quarter, the sky is one quarter, the heaven is one quarter, the ocean is one quarter. This is a foot of *brahman*, consisting of four quarters, and called *anantavat* [the limitless].

4 'He who knows this and meditates on the foot of *brahman*, consisting of four quarters, by the name of *anantavat*, becomes limitless in this world. He conquers the limitless worlds.'

7

1 'A *hamsa* [swan, meant for the sun] will declare to you another foot of *brahman*.'

[After these words of Agni] Satyakâma, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2 Then a *hamsa* flew near and said to him: 'Satyakâma.' He replied: 'Sir.'

3 The *hamsa* said: 'Friend, I will declare unto you one foot of *brahman*.'

'Declare it, sir,' he replied.

He said to him: 'Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter. This is a foot of *brahman*, consisting of four quarters, and called *jyotishmat* [the luminous].

4 'He who knows this and meditates on the foot of *brahman*, consisting of four quarters, by the name of *jyotishmat*, becomes full of light in this world. He conquers the luminous worlds.'

8

1 'A diver-bird [*madgu*, meant for *prâṇa*, the vital force] will declare to you another foot of *brahman*.'

[After these words of the *hamsa*] Satyakâma, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2 Then a diver flew near and said to him: 'Satyakâma.' He replied: 'Sir.'

3 The diver said: 'Friend, I will declare unto you one foot of *brahman*.'

'Declare it, sir,' he replied.

He said to him: 'Breath is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This is a foot of

brahman, consisting of four quarters, and called *âyatanavat* [the embodied vital force].

'He who knows this and meditates on the foot of *brahman*, consisting of four quarters, by the name of *âyatanavat*, becomes an abode for the vital forces in this world. He conquers the worlds embodying the vital forces.'

9

1 Thus he reached the house of his teacher. The teacher said to him: 'Satyakâma.' He replied: 'Sir.'

2 The teacher said: 'Friend, you shine like one who knows *brahman*. Who then has taught you?' He replied: 'Not men. But you only, sir, I wish, should teach me.

3 'For I have heard from men like you, sir, that only knowledge which is learnt from a teacher [*âchârya*], leads to real good.' Then Gautama taught him the same knowledge. Nothing was left out, yea, nothing was left out.

10

1 Upakosala Kâmalâyana dwelt as a *brahmachârin* in the house of Satyakâma Jâbâla. He tended his fires for twelve years. But the teacher, though he allowed other pupils [after they had learnt the sacred books] to depart to their own homes, did not allow Upakosala to depart.

2 Then his wife said to him: 'This student, who is quite exhausted [with austerities], has carefully tended your fires. Let not the fires themselves blame you, but teach him.' The teacher, however, went away on a journey without having taught him.

3 The student from sorrow was not able to eat. Then the wife of the teacher said to him: 'Student, eat! Why do you not eat?' He said: 'There are many desires in this man here, which pull him in different directions. I am full of sorrows, and shall take no food.'

4 Thereupon the fires said among themselves: 'This student, who is quite exhausted, has carefully tended us. Well, let us teach him.' They said to him:

5 '*Prâṇa* [breath] is *brahman*, *ka* [bliss] is *brahman*, *kha* [space] is *brahman*.'

He said: 'I understand that breath of life is *brahman*, but I do not understand *ka* or *kha*.'

They said: 'What is blissful is formless as space, what is formless is blissful.' They therefore taught him *brahman* as breath, and as space.

11

1 After that the householder's fire taught him: 'Earth, fire, food, and the sun [these are my forms, or forms of *brahman*]. The person that is seen in the sun, I am he, I am he indeed.

2 'He who knowing this meditates on him, destroys sin, obtains the world, reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

12

1 Then the southern sacrificial fire taught him: 'Water, the quarters, the stars, the moon, these are my forms. The person that is seen in the moon, I am he, I am he indeed.

2 'He who knowing this meditates on him, destroys sin, obtains the world, reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

13

1 Then the eastern sacrificial fire taught him: 'Breath, space, sky, and lightning [these are my forms]. The person that is seen in the lightning, I am he, I am he indeed.

2 'He who knowing this meditates on him, destroys sin, obtains the world, reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

14

1 Then they all said: 'Upakosala, this is our knowledge, our friend, and the knowledge of the self, but the teacher will tell you the way.'

2 In time his teacher came back, and said to him: 'Upakosala.' He answered: 'Sir.' The teacher said: 'Friend, your face shines like that of one who knows *brahman*. Who has taught you?'

'Who should teach me, sir?' he said. He denied, as it were. And he said [pointing] to the fires: 'Are these fires other than fires?'

The teacher said: 'What, my friend, have these fires told you?'

3 He answered: 'This [repeating some of what they had told him].'

The teacher said: 'My friend, they have taught you about the worlds, but I shall tell you this; and as water does not cling to a lotus leaf, so no sinful deed clings to one who knows it.' He said: 'Sir, tell it me.'

15

1 He said: 'The person that is seen in the eye, that is the self. This is the immortal, the fearless, this is *brahman*. Even though they drop melted butter or water on him, it runs away on both sides.

2 'They call him Samyadvâma, for all blessings [*vâma*] go towards him [*samyanti*]. All blessings go towards him who knows this.

3 'He is also Vâmanî, for he leads all blessings. He leads all blessings who knows this.

4 'He is also Bhâmanî, for he shines [*bhâti*] in all worlds. He who knows this, shines in all worlds.

5 'Now [if one who knows this dies], whether people perform the last rites for him or not, he goes into flame, from flame into day, from day into the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the months into the year, from the year into the sun, from the sun into the moon, from the moon into lightning. Then there is a person, not like humans.

6 'He leads him to *brahman*. This is the path of the *devas*, the path that leads to *brahman*. Those who proceed on that path, do not return to the life of man, yea, they do not return.'

[*Sections 16–17 are omitted.*]

CHAPTER FIVE

I

[*Verses 1–5 are omitted.*]

6 The five senses [breath, speech, eye, ear and mind] quarrelled together about who was the best, saying, I am better, I am better.

7 They went to their father Prajâpati and said: 'Sir, who is the best of us?' He replied: 'He by whose departure the body seems worse than worst, he is the best of you.'

8 The tongue [speech] departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like mute people, not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, thinking with the mind. Thus we lived.' Then speech came back.

9 The eye [sight] departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like blind people, not seeing, but breathing with the breath, speaking with the tongue, hearing with the ear, thinking with the mind. Thus we lived.' Then the eye came back.

10 The ear [hearing] departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like deaf people, not hearing, but breathing with the breath, speaking with the tongue, thinking with the mind. Thus we lived.' Then the ear came back.

11 The mind departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like children whose mind is not yet formed, but breathing with the breath, speaking with the tongue, seeing with the eye, hearing with the ear. Thus we lived.' Then the mind came back.

12 The breath, when on the point of departing, tore up the other senses, as a horse, going to start, might tear up the pegs to

which he is tethered. They all came to him and said: 'Sir, be thou [our lord]: thou art the best among us. Do not depart from us!'

13 Then the tongue said to him: 'If I am the richest, it is thou who art the richest.' The eye said to him: 'If I am the firm rest, it is thou who art the firm rest.'

14 The ear said to him: 'If I am success, it is thou who art success.' The mind said to him: 'If I am the home, it is thou who art the home.'

15 And people do not call them, the tongues, the eyes, the ears, the minds, but the breaths [*prâṇa*, the vital forces]. For breaths are all these.

2

1 Breath said, 'What shall be my food?' They answered: 'Whatever there is, even unto dogs and birds.' Therefore this is food, the vital force. His name is clearly *ana*. To him who knows this there is nothing that is not food.

2 He said: 'What shall be my dress?' They answered: 'Water.' Therefore wise people, when they eat, surround their food before and after with water. He [*prâṇa*] thus gains a dress, and is no longer naked.

3 Satyakâma Jâbâla, after he had communicated this to Goshruti Vaiyâghrapadya, said to him: 'If you were to tell this to a dry stick, branches would grow, and leaves spring from it.'

3

1 Shvetaketu Âruṇeya went to an assembly of the Pañchâlas. Pravâhana Jaivali said to him: 'Boy, has your father instructed you?' 'Yes, sir,' he replied.

2 'Do you know to what place men go from here?' 'No, sir,' he replied.

'Do you know how they return again?' 'No, sir,' he replied.

'Do you know where the path of *devas* and the path of the *manes* diverge?' 'No, sir,' he replied.

3 'Do you know why that world never becomes full?' 'No, sir,' he replied.

'Do you know why in the fifth libation water is called man?' 'No, sir,' he replied.

4 'Then why did you say [you had been] instructed? How could anybody who did not know these things say that he had been instructed?' Then the boy went back sorrowful to the place of his father, and said: 'Though you had not instructed me, sir, you said you had instructed me.

5 'That fellow of the princely order asked me five questions, and I could not answer one of them.' The father said: 'As you have told me these questions of his, I do not know any one of them. If I knew these questions, how should I not have told you?'

6 Then Gautama went to the king's place, and when he had come to him, the king offered him proper respect. In the morning the king went out on his way to the assembly. The king said to him: 'Sir, Gautama, ask a boon of such things as men possess.' He replied: 'Such things as men possess may remain with you. Tell me the speech which you addressed to my son.'

7 The king was perplexed and commanded him, saying: 'Stay with me some time.' Then he said: 'As [to what] you have said to me, Gautama, this knowledge did not go to any *brâhmaṇa* before you, and therefore, this teaching belonged in all the worlds to the *kshatra* class alone. Then he began:

4

1 'The sacrificial fire is that world [heaven], O Gautama; its fuel is the sun itself, the smoke its rays, the flame the day, the embers the moon, the sparks the stars.

2 'In this fire the *devas* [or *prâṇas*, represented by Agni, etc.] offer the oblation of faith [consisting of water]. From that oblation rises Soma, the king [the moon].'

5

1 'The fire is Parjanya [the deity of rain], O Gautama; its fuel is the air itself, the smoke the cloud, the flame the lightning, the embers the thunderbolt, the sparks the thunderings.
2 'In that fire the *devas* offer Soma, the king [the moon]. From that oblation rises rain.'

6

1 'The fire is the earth, O Gautama; its fuel is the year itself, the smoke the space, the flame the night, the embers the quarters, the sparks the intermediate quarters.
2 'In that fire the *devas* [*prâṇas*] offer rain. From that oblation rises food [corn, etc.].'

7

1 'The fire is man, O Gautama; its fuel speech itself, the smoke the breath, the flame the tongue, the embers the eye, the sparks the ear.
2 'In that fire the *devas* [*prâṇas*] offer food. From that oblation rises seed.'

8

1 'The fire is woman, O Gautama.
2 'In that fire the *devas* [*prâṇas*] offer seed. From that oblation rises the germ.'

9

1 'For this reason is water in the fifth oblation called man. This germ, concealed in the womb, having dwelt there ten months, or more or less, is born.

2 'When born, he lives whatever the length of his life may be. When he has departed, his friends carry him, as appointed, to the fire [or the funeral pyre] from whence he came, from whence he sprang.'

X 10 X

1 'Those who know this [even though they still be householders] and those living in the forest for meditation following faith and austerities go to light, from light to day, from day to the bright half of the moon, from the bright half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. Then there is a person, not like humans –

2 'He leads them to *brahman*. This is the path of the *devas*.

3 'But they who living in society practise [a life of] sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

4 'From the months they go to the world of the *manes*, from the world of the *manes* to space, from space to the moon. That is Soma, the king. Here they are loved [eaten] by the *devas*, yes, the *devas* love [eat] them.

5 'Having dwelt there, till the effect of their [good] works is exhausted, they return again that way as they came, to space, from space to the air. Then the sacrificer, having become air, becomes smoke. Having become smoke, he becomes mist.

6 'Having become mist, he becomes a cloud, having become cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesame and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

7 'Those whose conduct has been good, will quickly attain some good birth, the birth of a *brâhmaṇa* , or a *kshatriya*, or a *vaishya*.[9] But those whose conduct has been wicked, will quickly attain a degraded birth, the birth of a dog, or a hog, or a *chandâla*.[10]

8 'On neither of these two ways those small creatures [flies, worms, etc.] are continually returning, of whom it may be said, Live and die. Theirs is a third place.

'Therefore that world never becomes full.

'Hence let a man guard himself! And thus it is said in the following *shloka* –

9 'A man who steals gold, who drinks spirits, who dishonours his *guru*'s bed, who kills a *brâhmaṇa* , these four fall, and as a fifth he who associates with them.

10 'But he who thus knows the five fires is not defiled by sin even though he associates with them. He who knows this, is pure, clean, and obtains the world of the blessed, yea, he obtains the world of the blessed.'

II

1 Prâchînashâla Aupamanyava, Satyayajña Paulushi, Indradyumna Bhâllaveya, Jana Shârkarâkshya, and Budhila Âshvatarâshvi, these five great householders and great theologians came once together and held a discussion as to what is self, and what is *brahman*.

2 They reflected and said: 'Sirs, there is that Uddâlaka Âruṇi, who knows at present that Self, called *vaishvânara*. Well, let us go to him.' They went to him.

3 But he reflected: 'Those great householders and great theologians will examine me, and I shall not be able to tell them all; therefore I shall recommend another teacher to them.'

4 He said to them: 'Sirs, Ashvapati Kaikeya knows at present that Self, called *vaishvânara*. Well let us go to him.' They went to him.

5 When they arrived [the king] ordered proper presents to be made separately to each of them. And rising the next morning he said: 'In my kingdom there is no thief, no miser, no drunkard, no man without an altar in his house, no ignorant person, no adulterer, much less an adulteress. I am going to perform a sacrifice, sirs, and as much wealth as I give to each priest, I shall give to you, sirs. Please stay here.'

6 They replied: 'Every man ought to say for what purpose he comes. You know at present that *vaishvânara* Self, tell us that.'
7 He said: 'Tomorrow I shall give you an answer.' Therefore on the next morning they approached him, carrying fuel in their hands [like students], and he, without first demanding any preparatory rites, said to them:

12

1 'Aupamanyava, whom do you meditate on as the Self?' He replied: 'Heaven only, venerable king.' He said: 'The Self which you meditate on is the *vaishvânara* Self, called *sutejas* [having good light]. Therefore every kind of *soma* libation is seen in your house.
2 'You eat food, and see your desire [a son, etc.], and whoever thus meditates on that *vaishvânara* self, eats food, sees his desire, and has Vedic glory [arising from study and sacrifice] in his house. That, however, is but the head of the Self, and thus your head would have fallen [in a discussion], if you had not come to me.'

13

1 Then he said to Satyayajña Pauluṇi: 'O Prâchinayogya, whom do you meditate on as the Self?' He replied: 'The sun only, venerable king.' He said: 'The Self which you meditate on is the *vaishvânara* self, called *visvarûpa* [multiform]. Therefore much and manifold wealth is seen in your house.
2 'There is a car with mules, full of slaves and jewels. You eat food and see your desire, and whoever thus meditates on that *vaishvânara* Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the eye of the Self, and you would have become blind, if you had not come to me.'

14

1 Then he said to Indradyumna Bhâllaveya: 'O Vaiyâghrapadya, whom do you meditate on as the Self?' He replied: 'Air only, venerable king.' He said: 'The Self which you meditate on is the *vaishvânara* Self, called *prithagvartman* [having various courses]. Therefore offerings come to you in various ways, and rows of cars follow you in various ways.

2 'You eat food and see your desire, and whoever thus meditates on that *vaishvânara* Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the breath of the Self, and your breath would have left you, if you had not come to me.'

15

1 Then he said to Jana Shârkarâkshya: 'Whom do you meditate on as the Self?' He replied: 'Space only, venerable king.' He said: 'The Self which you meditate on is the *vaishvânara* Self, called *bahula* [full]. Therefore you are full of offspring and wealth.

2 'You eat food and see your desire, and whoever thus meditates on that *vaishvânara* Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the trunk of the self, and your trunk would have perished, if you had not come to me.'

16

1 Then he said to Budhila Âshvatarâshvi: 'O Vaiyâghrapadya, whom do you meditate on as the Self?' He replied: 'Water only, venerable king.' He said: 'The Self which you meditate on is the *vaishvânara* Self, called *rayi* [wealth]. Therefore are you wealthy and flourishing.

2 'You eat food and see your desire, and whoever thus meditates on that *vaishvânara* Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the bladder of the Self, and your bladder would have burst, if you had not come to me.'

17

1 Then he said to Auddâlaka Âruṇi: 'O Gautama, whom do you meditate on as the Self?' He replied: 'The earth only, venerable king.' He said: 'The Self which you meditate on is the *vaishvânara* Self, called *pratishṭhâ* [firm rest]. Therefore you stand firm with offspring and cattle.

2 'You eat food and see your desire, and whoever thus meditates on that *vaishvânara* Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the feet of the Self, and your feet would have given way, if you had not come to me.'

18

1 Then he said to them all: 'You eat your food, knowing that *vaishvânara* Self as if it were many. But he who meditates on the Self as a measure spanning earth to heaven, and as identical with himself, he eats food in all worlds, in all beings, in all selfs.

2 'Of that Self the head is *sutejas* [having good light], the eye *visvarûpa* [multiform], the breath *prithagvartman* [having various courses], the trunk *bahula* [full], the bladder *rayi* [wealth], the feet the earth, the chest the altar, the hairs the grass on the altar, the heart the *gârhapatya* [householder's] fire, the mind the *anavâhârya* [southern sacrificial] fire, the mouth the *âhavaniya* [oblation-receiving, sacrificial] fire.'

19

1 'Therefore the first food which a man may take, is in the place of *homa*. And he who offers that first oblation, should offer it to *prâṇa* [up-breathing], saying *svâhâ*. Then *prâṇa* [up-breathing] is satisfied.

2 'If *prâṇa* is satisfied, the eye is satisfied, if the eye is satisfied, the sun is satisfied, if the sun is satisfied, heaven is satisfied, if heaven is satisfied, whatever is under heaven and under the sun is satisfied. And through their satisfaction he [the sacrificer or eater] himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.'

20

1 'And he who offers the second oblation, should offer it to *vyâna* [back-breathing], saying *svâhâ*. Then *vyâna* is satisfied.
2 'If *vyâna* is satisfied, the ear is satisfied, if the ear is satisfied, the moon is satisfied, if the moon is satisfied, the quarters are satisfied, if the quarters are satisfied, whatever is under the quarters and under the moon is satisfied. And through their satisfaction he [the sacrificer or eater] himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.'

21

1 'And he who offers the third oblation, should offer it to *apâna* [down-breathing], saying *svâhâ*. Then *apâna* is satisfied. If *apâna* is satisfied, the tongue is satisfied, if the tongue is satisfied, Agni [fire] is satisfied, if Agni is satisfied, the earth is satisfied, if the earth is satisfied, whatever is under the earth and under fire is satisfied.
2 'And through their satisfaction he [the sacrificer or eater] himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.'

22

1 'And he who offers the fourth oblation, should offer it to *samâna* [on-breathing], saying *svâhâ*. Then *samâna* is satisfied.
2 'If *samâna* is satisfied, the mind is satisfied, if the mind is satisfied, *prajanya* [god or rain] is satisfied, if *prajanya* is satisfied,

lightning is satisfied, if lightning is satisfied, whatever is under *prajanya* and under lightning is satisfied. And through their satisfaction he [the sacrificer or eater] himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.'

23

1 'And he who offers the fifth oblation, should offer it to *udâna* [out-breathing], saying *svâhâ*. Then *udâna* is satisfied.

2 'If *udâna* is satisfied, Vâyu [air] is satisfied, if Vâyu is satisfied, space is satisfied, if space is satisfied, whatever is under Vâyu and under space is satisfied. And through their satisfaction he [the sacrificer or eater] himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

24

1 'If, without knowing this, one offers an *agnihotra* sacrifice, it would be as if a man were to remove the live coals and pour his libation on dead ashes.

2 'But he who offers this *agnihotra* with a full knowledge of its true purport, he offers it [*i.e.* he eats food] in all worlds, in all beings, in all selfs.

3 'As the soft fibres of the *ishîkâ* reed, when thrown into the fire, get burnt, thus all his sins are burnt whoever offers this *agnihotra* with a full knowledge of its true purport.

4 'Even if he gives what is left of his food to a *chandâla*, it would be offered in his [the *chandâla*'s] *vaishvânara* Self. And so it is said in this *sloka* –

'As hungry children here on earth sit [expectantly] round their mother, so do all beings sit round the *agnihotra*, yea, round the *agnihotra*.'

CHAPTER SIX

I

1 *Harih, om.* There lived once Shvetaketu Âruṇeya [the grandson of Aruṇa]. To him his father [Uddâlaka, the son of Aruṇa] said: 'Shvetaketu, go to school; for there is none belonging to our race, my dear, who, not having studied [the Veda], is, as it were, a *brâhmaṇa* by birth only.'

2 Having begun his apprenticeship [with a teacher] when he was twelve years of age, Shvetaketu returned to his father, when he was twenty-four, having then studied all the Vedas – conceited, considering himself well-read, and stern.

3 His father said to him: 'Shvetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?'

4 'What is that instruction, sir?' he asked.

The father replied: 'My dear, as by a lump of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay;

5 'And as, my dear, by a lump of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold;

6 'And as, my dear, by a lump of iron all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron – thus, my dear, is that instruction.'

7 The son said: 'Surely those venerable men [my teachers] do not know that. For if they had known it, why should they not have told it me? Do you, sir, therefore tell me that.' 'Be it so,' said the father.

2

1 'In the beginning, my dear, there was that only which, being alone, is one only, without a second. Others say, in the beginning there was that only which is non-being alone, one only, without a second; and from that which is not, that which is was born.

2 'But how could it be thus, my dear?' The father continued. 'How could that which is, be born of that which is not? No, my dear, only that which is, was in the beginning, one only, without a second.

3 'Being alone thought, may I be many, may I grow forth. It sent forth fire.

'That fire thought, may I be many, may I grow forth. It sent forth water.

'And therefore whenever anybody anywhere is hot and perspires, water is produced from fire alone.

4 'Water thought, may I be many, may I grow forth. It sent forth food [earth].

'Therefore whenever it rains, food is then produced. From water alone is food produced.'

3

1 'Of all living things there are indeed three origins only, that which springs from an egg, that which springs from a living being, and that which springs from a germ.

2 'That being [*i.e.* that which had produced fire, water, and earth] thought, let me now enter these three beings [fire, water, earth] with this living self [*jiva âtmâ*], and let me then reveal [develop] names and forms.

3 'Then that being thought, let me make each one of these threefold [so that fire, water and earth should each have beside itself an admixture of the other two]. It entered into those three beings [*devatâ*] with the living self only, and revealed names and forms.

4 'He made each of these threefold; and how these three beings become each of them threefold, that learn from me now, my friend.'

4

1 'The red colour of burning fire [Agni] is the form of heat, the white colour of fire is the form of water, the black colour of fire the form of earth. Thus vanishes what we call fire, as a mere variety, being a name, arising from speech. What is true are the three forms.

2 'The red colour of the sun [Âditya] is the form of heat, the white of water, the black of earth. Thus vanishes what we call the sun, as a mere variety, being a name, arising from speech. What is true are the three forms.

3 'The red colour of the moon is the form of heat, the white of water, the black of earth. Thus vanishes what we call the moon, as a mere variety, being a name, arising from speech. What is true are the three forms.

4 'The red colour of the lightning is the form of heat, the white of water, the black of earth. Thus vanishes what we call the lightning, as a mere variety, being a name, arising from speech. What is true are the three forms.

5 'Great householders and great theologians of olden times who knew this, had declared the same, saying, "No one can henceforth mention to us anything which we have not heard, perceived, or known". Out of these [three colours or forms] they knew all.

6 'Whatever they thought looked red, they knew was the form of heat. Whatever they thought looked white, they knew was the form of water. Whatever they thought looked black, they knew was the form of earth.

7 'Whatever they thought was altogether unknown, they knew was some combination of those three beings [*devatâ*].

'Now learn from me, my friend, how those three beings, when they reach man, become each of them threefold.'

5

1 'The earth [food] when eaten becomes threefold; its grossest portion becomes faeces, its middle portion flesh, its subtlest portion mind.
2 'Water when drunk becomes threefold; its grossest portion becomes urine, its middle portion blood, its subtlest portion breath.
3 'Fire [*i.e.* in oil, butter, etc.] when eaten becomes threefold; its grossest portion becomes bone, its middle portion marrow, its subtlest portion speech.
4 'For truly, my child, mind comes of earth, breath of water, speech of fire.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

6

1 'That which is the subtle portion of curds, when churned, rises upwards, and becomes butter.
2 'In the same manner, my child, the subtle portion of earth [food], when eaten, rises upwards, and becomes mind.
3 'That which is the subtle portion of water, when drunk, rises upwards, and becomes breath.
4 'That which is the subtle portion of fire, when consumed, rises upwards, and becomes speech.
5 'For mind, my child, comes of earth, breath of water, speech of fire.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

7

1 'Man [*purusha*], my son, consists of sixteen parts. Abstain from food for fifteen days, but drink as much water as you like, for breath comes from water, and will not be cut off, if you drink water.'

2 Shvetaketu abstained from food for fifteen days. Then he came to his father and said: 'What shall I say?' The father said: 'Repeat the Rik, Yajus, and Sâman verses.' He replied: 'They do not occur to me, sir.'

3 The father said to him: 'As of a great lighted fire one coal only of the size of a firefly may be left, which would not burn much more than this [*i.e.* very little], thus, my dear son, one part only of the sixteen parts [of you] is left, and therefore with that one part you do not remember the Vedas. Go and eat!

4 'Then wilt thou understand me.' Then Shvetaketu ate, and afterwards approached his father. And whatever his father asked him, he knew it all by heart. Then his father said to him:

5 'As of a great lighted fire one coal of the size of a firefly, if left, may be made to blaze up again by putting grass upon it, and will thus burn more than this;

6 'Thus, my dear son, there was one part of the sixteen parts left to you, and that, lighted up with food, blazed up. With it you remember now the Vedas.' After that, he understood what his father meant when he said: 'Mind, my son, comes from food, breath from water, speech from fire.' He understood what he said, yea, he understood it.

8

1 Uddâlaka Âruṇi said to his son Shvetaketu: 'Learn from me the true nature of sleep. When a man sleeps here, then, my dear son, he is one with being, he is gone to his own [self]. Therefore they say, *svapiti*, he sleeps, because he is gone [*apita*] to his own [*sva*].

2 'As a bird when tied by a string flies first in every direction, and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind [the *jiva*, or living self in the mind] after flying in every direction, and finding no rest anywhere, settles down on breath; for indeed, my son, mind is fastened to breath.

3 'Learn from me, my son, what are hunger and thirst. When a man is thus said to be hungry, water has carried away [digests] what has been eaten by him. Therefore, as they speak of a

cow-leader, a horse-leader, a man-leader, so they call water [which moves and carries away food, causing hunger] leader of food. Thus my son, know that this body is a sprout which has sprung up, for this [body] could not be without a root [cause].

4 'And where could its root be except in food [earth]? And in the same manner, my son, as food [earth] too is an offshoot, seek after its root, *viz.* water. And as water too is an offshoot, seek after its root, *viz.* fire. And as fire too is an offshoot, seek after its root, *viz.* the true. Yes, all these creatures, my son, have their root in the true, they dwell in the true, they rest in the true.

5 'When a man is thus said to be thirsty, fire carries away what has been drunk by him. Therefore as they speak of a cow-leader, of a horse-leader, or a man-leader, so they call fire *udanyâ*, thirst, *i.e.* water-leader. Thus my son, know that this body is a sprout which has sprung up: this [body] could not be without a root [cause].

6 'And where could its root be except in water? As water is an offshoot, seek after its root, *viz.* fire. As fire is an offshoot, seek after its root, *viz.* the true. Yes, all these creatures, O son, have their root in the true, they dwell in the true, they rest in the true.

'And how these three beings [*devatâ*], fire, water, earth, O son, when they reach man, become each of them threefold, has been said before. When a man departs from here, his speech is merged in his mind, his mind in his breath, his breath in heat [fire], heat in being.

7 'Now that which is that subtle essence [the root of all], in it all that exists has its self. It is the true. It is the Self, and thou, O Svetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

IX

1 'As the bees, my son, make honey by collecting the juices of distant trees, and reduce the juice into one essence;

2 'And as these juices have no distinction, so that they might say, I am the juice of this tree or that, in the same manner, my son, all these creatures, when they have become one with the true

[either in deep sleep or in death], know not that they are merged into being.

3 'Whatever these creatures are here, whether a lion, or a wolf, or a mosquito, that they become again and again.

4 'Now that which is this subtle essence, in it is the self of all that exists. It is the true. It is the Self, and thou, O Shvetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

X 10 X

1 'These rivers, my son, run, the eastern [like the Gangâ] toward the east, the western [like the Sindhu] toward the west. They go from sea to sea [*i.e.* the clouds lift up the water from the sea to the sky, and send it back as rain to the sea]. They become indeed sea. And as those rivers, when they are in the sea, do now know, I am this or that river.

2 'In the same manner, my son, all these creatures, when they have come back from the true, know not that they have come back from the true. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again.

3 'That which is this subtle essence, in it is the self of all that exists. It is the true. It is the Self, and thou, O Shvetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

X 11 X

1 'If someone were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed, but live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing.

2 'But if the life [the living self] leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree,

the whole tree withers. In exactly the same manner, my son, know this.' Thus he spoke:

3 'This [body] indeed withers and dies when the living self has left it; the living self dies not.

'That which is that subtle essence, in it is the self of all that exists. It is the true. It is the Self, and thou, O Shvetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

12

1 'Fetch me from thence a fruit of the *nyagrodha* tree.'

'Here is one, sir.'

'Break it.'

'It is broken, sir.'

'What do you see there?'

'These seeds, almost infinitesimal.'

'Break one of them.'

'It is broken, sir.'

'What do you see there?'

'Not anything, sir.'

2 The father said: 'My son, that subtle essence which you do not perceive there, of that very essence this great *nyagrodha* tree exists.

3 'Believe it, my son. That which is the subtle essence, in it is the self of all that exists. It is the true. It is the Self, and thou, O Svhetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

13

1 'Place this salt in water, and then wait on me in the morning.'

The son did as he was commanded.

The father said to him: 'Bring me the salt, which you placed in the water last night.'

The son having looked for it, found it not, for, of course, it had dissolved.

2 The father said: 'Taste it from the surface of the water. How is it?'

The son replied: 'It is salt.'

'Taste it from the middle. How is it?'

'The son replied: 'It is salt.'

'Taste it from the bottom. How is it?'

The son replied: 'It is salt.'

The father said: 'Throw it away and then wait on me.'

He did so [and said], 'The salt is there all the time.'

Then the father said: 'Here also in this body, forsooth, you do not perceive the true [*sat*], my son; but there indeed it is.

3 'That which is the subtle essence, in it is the self of all that exists. It is the true. It is the Self, and thou, O, Shvetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

14

1 'As one might lead a person with his eyes covered, away from the land of Gandhâras, and leave him then in a place where there are no human beings; and as that person would turn towards the east, or the north, or the west, and shout, "I have been brought here with my eyes covered, I have been left here with my eyes covered";

2 'And as thereupon some one might remove his bandage and say to him, "Go in that direction, it is Gandhâra, go in that direction"; and as thereupon, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhâra – in exactly the same manner does a man, who meets with a teacher to inform him, obtain the true knowledge. For him there is only delay so long as he is not free from his corporeal state; then he will reach perfection.

3 'That which is the subtle essence, in it is the self of all that exists. It is the Self, and thou, O Shvetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

15

1 'If a man is ill, his relatives assemble round him and ask: "Dost thou know me? Dost thou know me?" Now as long as his speech is not merged in his mind, his mind in breath, breath in heat [fire], heat in the highest Self, he knows them.

2 'But when his speech is merged in his mind, his mind in breath, breath in heat [fire], heat in the highest Self, then he knows them not.

'That which is the subtle essence, in it is the self of all that exists. It is the true. It is the Self, and thou, O Shvetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

16

1 'My child, they bring a man hither whom they have taken by the hand, and they say: "He has taken something, he has committed a theft." [When he denies, they say] "Heat the hatchet for him." If he committed the theft, then he makes himself to be what he is not. Then the false-minded, having covered his true self by a falsehood, grasps the heated hatchet – he is burnt, and he is killed.

2 'But if he did not commit the theft, then he makes himself to be what he is. Then the true-minded, having covered his true self by truth, grasps the heated hatchet – he is not burnt, and he is released.

'As that man escapes the heated blade, so does the subtle essence even as all that exists has its self in it. It is the true. It is the Self, and thou, O Shvetaketu, art it.'

He understood what he said, yea, he understood it.

CHAPTER SEVEN

I

1 Nârada approached Sanatkumâra and said, 'Teach me, sir!' Sanatkumâra said to him: 'Please tell me what you know; I shall then tell you what is beyond.'

2 Nârada said: 'I know the Rig-veda, sir, the Yajur-veda, the Sâma-veda; as the fourth the Âtharva-veda, as the fifth the *itihâsa-purâna* [the epics and the ancient lore]; the Veda of the Vedas [grammar]; the *pitrya* [the sacrificial rites for the *manes*]; the *râshi* [the science of numbers]; the *daiva* [the science of portents]; the *nidhi* [the science of time]; the *vâkovâkya* [logic]; the *ekâyana* [ethics]; the *devavidyâ* [etymology]; the *brahma-vidya* [pronunciation, *shikshâ*, ceremonial, *kalpa*, prosody, *chhandas*]; the *bhûta-vidyâ* [the material sciences]; the *kshatra-vidyâ* [the science of weapons]; the *nakshatra-vidyâ* [astronomy]; the *sarpa* and *devajana-vidyâ* [the science of serpents or poisons, and the various fine arts, such as the making of perfumes, dancing, singing, playing, and others]. All this I know, sir.

3 'But, sir, with all this I know the mantras only, the sacred books. I do not know the Self. I have heard from men like you, that he who knows the Self overcomes grief. I am in grief. Do, sir, help me over this grief of mine.'

Sanatkumâra said to him: 'Whatever you have read, is only a name.

4 'A name is the Rig-veda, Yajur-veda, Sâma-veda, and as the fourth the Âtharva-veda, as the fifth the *itihâsa-purâna*, the Veda of the Vedas, the *pitrya*, the *râshi*, the *daiva*, the *nidhi*, the *vâkovâkya*, the *ekâyana*, the *deva-vidyâ*, the *brahma-vidyâ*, the *bhûta-vidyâ*, the *kshatra-vidyâ* the *nakshatra-vidyâ*, the *sarpa* and *devajana-vidyâ*. All these are names only. Meditate on the name.

5 'He who meditates on the name as *brahman*, is, as it were, lord and master as far as the name reaches – he who meditates on the name as *brahman*.'

'Sir, is there something better than name?'
'Yes, there is something better than name.'
'Sir, tell it me.'

2

1 'Speech is better than name. Speech makes us understand the Vedas and all the other *vidyâs*; heaven, earth, air, space, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing; for, if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Speech makes us understand all this. Meditate on speech.

2 'He who meditates on speech as *brahman*, is, as it were, lord and master as far as speech reaches – he who meditates on speech as *brahman*.'

'Sir, is there something better than speech?'
'Yes, there is something better than speech.'
'Sir, tell it me.'

3

1 'Mind [*manas*] is better than speech. For as a closed fist holds two *amalaka* or two *kola* or two *aksha* fruits, so does mind hold speech and name. For if a man thinks in his mind to read the sacred hymns, he reads them; if he thinks in his mind to perform any actions, he performs them; if he thinks to wish for sons and cattle, he wishes for them; if he thinks to wish for this world and the other, he wishes for them. For mind is indeed the self, mind is the world, mind is *brahman*. Meditate on the mind.

2 'He who meditates on the mind as *brahman*, is, as it were, lord and master as far as the mind reaches – he who meditates on the mind as *brahman*.'

'Sir, is there something better than mind?'
'Yes, there is something better than mind.'
'Sir, tell it me.'

4

1 'Will [*sankalpa*] is better than mind. For when a man wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2 'All these therefore [beginning with mind and ending in sacrifice] centre in will, consist of will, abide in will. Heaven and earth willed, air and space willed, water and fire willed. Through the will of heaven and earth, etc. rain wills; through the will of rain food wills; through the will of food the vital airs will; through the will of the vital airs the sacred hymns will; through the will of the sacred hymns the sacrifices will; through the will of the sacrifices the world [as their reward] wills; through the will of the world everything wills. This is will. Meditate on will.

3 'He who meditates on will as *brahman*, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has willed; he is, as it were, lord and master as far as will reaches – he who meditates on will as *brahman*.'

'Sir, is there something better than will?'
'Yes, there is something better than will.'
'Sir, tell it me.'

5

1 *Chitta* that produces awareness is better than will. For when a man is aware, then he wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2 'All these [beginning with mind and ending in sacrifice] centre in awareness, consist of awareness, abide in awareness.

Therefore if a man is unaware, even if he possesses much learning, people say of him, he is nothing, whatever he may know; for, if he were really learned, he would not be so unaware. But if a man is aware, even though he knows but little, to him indeed do people listen gladly. Awareness is the centre, awareness is the self, awareness is the support of all these. Meditate on *chitta*.

3 'He who meditates on *chitta* as *brahman*, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds of which he is aware; he is, as it were, lord and master as far as awareness reaches – he who meditates on *chitta* as *brahman*.'

'Sir, is there something better than *chitta*?'

'Yes, there is something better than *chitta*.'

'Sir, tell it me.'

6

1 'Contemplation [*dhyâna*] is better than awareness. The earth contemplates, as it were, and so does the sky, the heaven, the water, the mountains, divines and men. Therefore, those who among men obtain greatness here on earth, seem to have obtained a part of the object of contemplation – a certain repose of manner. Thus while small and vulgar people are always quarrelling, abusive, and slandering, great men seem to have obtained a part of the reward of contemplation. Meditate on contemplation.

2 'He who meditates on contemplation as *brahman*, is lord and master, as it were, as far as contemplation reaches – he who meditates on contemplation as *brahman*.'

'Sir, is there something better than contemplation?'

'Yes, there is something better than contemplation.'

'Sir, tell it me.'

7

1 'Understanding [*vijñâna*] is better than contemplation. Through understanding we know the Rig-veda, the Yajur-veda, the Sâma-veda, and as the fourth the Âtharava-veda, as the fifth the *itihâsa-purâna*, the Veda of the Vedas, the *pitrya*, the *râshi*, the *daiva*, the *nidhi*, the *vâkovâkya*, the *ekâyana*, the *deva-vidyâ*, the *brahma-vidyâ*, the *bhûta-vidyâ*, the *kshatra-vidyâ*, the *nakshatra-vidyâ*, the *sarpa* and *devajana-vidyâ*, heaven, earth, air, space, water, fire, the divines, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing; food and savour, this world and that, all this we know through understanding. Meditate on understanding.

2 'He who meditates on understanding as *brahman*, reaches the worlds where there is understanding and knowledge; he is, as it were, lord and master as far as understanding reaches – he who meditates on understanding as *brahman*.'

'Sir, is there something better than understanding?'

'Yes, there is something better than understanding.'

'Sir, tell it me.'

8

1 'Power [*bala*] is better than understanding. One powerful man shakes a hundred men of understanding. If a man is powerful, he becomes a rising man. If he rises, he becomes a man who serves [wise] people. If he serves, he comes close to wise people. If he comes close to them, he begins to see, hear, perceive, know, act, and understand. By power the earth stands firm, and the sky, and the heaven, and the mountains, the divines and men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; by power the world stands firm. Meditate on power.

2 'He who meditates on power as *brahman*, is, as it were, lord and master as far as power reaches – he who meditates on power as *brahman*.'

'Sir, is there something better than power?'
'Yes, there is something better than power.'
'Sir, tell it me.'

9

1 'Food [*anna*] is better than power. Therefore if a man abstains from food for ten days, although he lives, he would be unable to see, hear, perceive, think, act, and understand. But when he obtains food, he is able to see, hear, perceive, think, act, and understand. Meditate on food.

2 'He who meditates on food as *brahman*, obtains the worlds rich in food and drink; he is, as it were, lord and master as far as food reaches – he who meditates on food as *brahman*.'
'Sir, is there something better than food?'
'Yes, there is something better than food.'
'Sir, tell it me.'

10

1 'Water [*ap*] is better than food. Therefore, if there is not sufficient rain, the living beings are tormented by fear that there will be less food. But if there is sufficient rain, the vital spirits rejoice, because there will be much food. This water, on assuming different forms, becomes this earth, this sky, this heaven, the mountains, the divines, and men, cattle, birds, herbs and trees, all beasts down to worms, midges, and ants. Water indeed assumes all these forms. Meditate on water.

2 'He who meditates on water as *brahman*, obtains all wishes, he becomes satisfied; he is, as it were, lord and master as far as water reaches – he who meditates on water as *brahman*.'
'Sir, is there something better than water?'
'Yes, there is something better than water.'
'Sir, tell it me.'

11

1 'Fire [*tejas*] is better than water. For fire united with air, warms up space. Then people say, it is hot, it burns, it will rain. Thus after revealing itself first, fire creates water. And thus again thunderclaps come with lightnings, flashing upwards and across the sky. Then people say, there is lightning and thunder, it will rain. Then also after revealing itself first, fire creates water. Meditate on fire.

2 'He who meditates on fire as *brahman*, becomes resplendent himself, obtains resplendent worlds, full of light and free of darkness; he is, as it were, lord and master as far as fire reaches – he who meditates on fire as *brahman*.'

'Sir, is there something better than fire?'

'Yes, there is something better than fire.'

'Sir, tell it me.'

12

1 'Space [*âkâsh*] is better than fire. For in space exist both sun and moon, the lightning, stars, and fire [Agni]. Through space we call; through space we hear; through space we answer. In space we rejoice [when we are together], and rejoice not [when we are separated]. In space everything is born, and towards space everything tends when it is born. Meditate on space.

2 'He who meditates on space as *brahman*, obtains the worlds of space and of light, far and wide, which are free from stress and pain, he is, as it were, lord and master as far as space reaches – he who meditates on space as *brahman*.'

'Sir, is there something better than space?'

'Yes, there is something better than space.'

'Sir, tell it me.'

13

1 'Memory [*smara*] is better than space. Therefore even when many are together, if they have no memory, they would not know what they hear and see; they would not reognise, they would not understand. Through memory we recognise our sons, through memory our cattle. Meditate on memory.

2 'He who meditates on memory as *brahman*, is, as it were, lord and master as far as memory reaches – he who meditates on memory as *brahman*.'

'Sir, is there something better than memory?'

'Yes, there is something better than memory.'

'Sir, tell it me.'

14

1 'Hope [*âsâ*] is better than memory. Only when kindled by hope does memory read the sacred hymns, perform sacrifices, desire sons and cattle, desire this world and the other. Meditate on hope.

2 'He who meditates on hope as *brahman*, all his desires are fulfilled by hope, his prayers are not in vain; he is, as it were, lord and master as far as hope reaches – he who meditates on hope as *brahman*.'

'Sir, is there something better than hope?'

'Yes, there is something better than hope.'

'Sir, tell it me.'

15

1 'Spirit [*prâṇa*] is better than hope. As the spokes of a wheel are fastened to the hub, so are all these [beginning with names and ending in hope] fastened to spirit. That spirit moves the spirit, it gives spirit to the spirit. Spirit is father, spirit is mother, spirit is brother, spirit is sister, spirit is tutor, spirit is *brâhmaṇa*.

2 'For if one says anything unbecoming to a father, mother, brother, sister, tutor or *brâhmaṇa*, then people say, shame on thee! thou hast offended thy father, mother, brother, sister, tutor, or a *brâhmaṇa*.

3 'But if, after the spirit has departed from them, one shoves them together with a poker, burning every bit of them completely, no one would say, thou offendest thy father, mother, brother, sister, tutor, or a *brâhmaṇa*.

4 'Spirit then is all this. He who sees this, perceives this, and understands this, surpasses all others in dialectics and discourse [*ativâdin*]. If people say to such a man, "Thou art an *ativâdin*", he may say, "I am an *ativâdin*." He need not deny it.'

16

1 'But in reality only he excels who speaks from having realised the true [*satya*].'

'Sir, may I attain excellence by the true?'

'But you must really desire to know the true.'

'Sir, I really desire to know the true.'

17

1 'When one understands the true, then one speaks the true. One who does not understand it, does not speak the true. Only he who understands it, speaks the true. For this understanding, however, we must desire to understand.'

'Sir, I desire to understand it.'

18

1 'When one reflects, then one understands. One who does not reflect, does not understand. Only he who reflects, understands. This reflection, however, we must desire to understand.'

'Sir, I desire to understand it.'

19

1 'When one believes, then one reflects. One who does not believe, does not reflect. Only he who believes, reflects. This belief, however, we must desire to understand.'

'Sir, I desire to understand it.'

20

1 'When one is steadfast in one's devotion to a guide, then one believes. One without such steadfastness, does not believe. Only he who has it, believes. This steadfastness, however, we must desire to understand.'

'Sir, I desire to understand it.'

21

1 'When one acts while controlling the senses and practicising concentration of mind, then one attains steadfastness. One who does not so act, does not attain steadfastness. Only he who does act, attains, steadfastness. This activity, however, we must desire to understand.'

'Sir, I desire to understand it.'

22

1 'When one is blessed with joy then one acts. One without joy, does not act. Only he who obtains joy, acts. This joy, however, we must desire to understand.'

'Sir, I desire to understand it.'

23

1 'The infinite [*bhûman*] is joy. There is no joy in anything finite. Infinity only is joy, is bliss. This infinite, however, we must desire to understand.'

'Sir, I desire to understand it.'

24

1 'Where one sees nothing else, hears nothing else, understands nothing else, that is the infinite. Where one sees something else, hears something else, understands something else, that is the finite. The infinite is immortal, the finite is mortal.'

'Sir, in what does the infinite rest?

'In its own glory – or not even in glory.'

2 'In the world they say cows and horses, elephants and gold, slaves, wives, fields and houses constitute glory. I do not mean this'; and he spoke, 'for in that case, being of one rests in something else; the infinite cannot rest in anything different from itself.'

25

1 'The infinite indeed is below, above, behind, before, right and left – it is indeed all this.

'Now follows the explanation of the infinite as the I: I am below, I am above, I am behind, before, right and left – I am all this.

2 'Next follows the explanation of the infinite as the Self: Self is below, above, behind, before, right and left – Self is all this.

'He who sees, thinks, and understands this, delights in the Self, sports in the Self, is one with the Self and happy in the Self – he becomes sovereign [self-ruler]; he is free to move as lord and master in all the worlds.

'But those who think differently from this, live in perishable

worlds, and have other beings for their rulers, and no freedom of movement.'

26

1 'To him who sees, thinks, and understands this, the spirit [*prâṇa*] wells up from the Self, hope from the Self, memory from the Self; so do space, fire, water, appearance and disappearance, food, power, understanding, reflection, awareness, will, mind, speech, names, sacred hymns, and sacrifices – aye, all this wells up from the Self.

2 'There is this verse, "He who sees this, does not see death, nor sickness, nor sorrow; he who sees this attains all in everything, and everywhere.

' "He is one, he is threefold, he is fivefold, he is sevenfold, he is ninefold; then again he is called elevenfold, and hundred and elevenfold and twenty thousandfold."[11]

'When nourishment [physical and mental] is pure, the mind becomes pure. When mind is pure, memory becomes firm. And when memory [of the highest Self] wells up and remains firm, then all the ties [which bind us to a belief in anything but the Self] are loosened.'

The venerable Sanatkumâra showed to Nârada, after his stains had been wiped away, the other side of darkness. They call Sanatkumâra wise man, yea, Skanda they call him.

CHAPTER EIGHT

I

1 [The teacher speaks:] *Harih, om.* There is this city of *brahman* [the body], and in it a palace, a small lotus [of the heart], and in it a small space. What exists within that small space, that is to be sought; for that is to be understood.

2 And if they should say to him: 'Now with regard to that city of *brahman*, and the palace in it, *i.e.* the small lotus of the heart, and the small space within the heart, what is there within it that deserves to be sought or to be understood?'

3 Then he should say: 'As large as this space [all space] is, so large is the space in the heart. Both heaven and earth are contained in it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of him [the Self] here in the world, and whatever is not [*i.e.* whatever has been or will be], all that is contained within it.'

4 And if they should say to him: 'If everything that exists is contained in that city of *brahman*, all beings and all desires [whatever can be imagined or desired], then what is left of it when old age reaches it and scatters it, or when it falls to pieces?'

5 Then he should say: 'By the old age of the body, that [the space, or *brahman* within it] does not age; by the death of the body, that is not destroyed. That [the *brahman*] is the true Brahma-city [not the body]. In it all desires are contained. It is the self, free from sin, free from old age, from death and grief, from hunger and thirst. It desires nothing but the highest reality and wills nothing but its own wholeness. But as here on earth people follow as they are bidden by the world, and depend on the object they are attached to, be it a country or a piece of land;

6 'And as here on earth, whatever has been acquired by exertion perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those

who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds.'

2

1 'Thus he who desires the world of the fathers, by his mere will the fathers come to receive him, and having obtained the world of the fathers, he is happy.

2 'And he who desires the world of the mothers, by his mere will the mothers come to receive him, and having obtained the world of the mothers, he is happy.

3 'And he who desires the world of the brothers, by his mere will the brothers come to receive him, and having obtained the world of the brothers, he is happy.

4 'And he who desires the world of the sisters, by his mere will the sisters come to receive him, and having obtained the world of the sisters, he is happy.

5 'And he who desires the world of the friends, by his mere will the friends come to receive him, and having obtained the world of the friends, he is happy.

6 'And he who desires the world of perfumes and garlands, by his mere will perfumes and garlands come to him, and having obtained the world of perfumes and garlands, he is happy.

7 'And he who desires the world of food and drink, by his mere will food and drink come to him, and having obtained the world of food and drink, he is happy.

8 'And he who desires the world of song and music, by his mere will song and music come to him, and having obtained the world of song and music, he is happy.

9 'And he who desires the world of women, by his mere will women come to receive him, and having obtained the world of women, he is happy.

'Whatever object he is attached to, whatever object he desires, by his mere will it comes to him, and having obtained it, he is happy.'

3

1 'The true desires are hidden by what is false; though the desires be true, they have a covering which is false. Thus whoever belonging to us has departed from this life, him we cannot gain back, so that we should see him with our eyes.

2 'Those who belong to us, whether living or departed, and whatever else there is which we wish for and do not obtain, all that we find there [if we descend into our heart, where *brahman* dwells, in the space of the heart]. There are all our true desires, but hidden by what is false. As people who do not know the country walk again and again over a gold treasure that has been hidden somewhere in the earth and do not discover it, thus do all these creatures day after day go into the *brahma*-world [they are merged in *brahman*, while asleep], and yet do not discover it, because they are carried away by untruth [they do not come to themselves, *i.e.* they do not discover the true Self in *brahman*, dwelling in the heart].

3 'That Self abides in the heart. The etymological explanation of heart also reflects this. The heart is called *hridayam*, *i.e.* he who is in the heart. He who has realised this goes every day [when in deep sleep] into the heavenly world, *i.e.* into the *brahman* in the heart.

4 'Now that serene being which, after rising from this [physical] body, and reaching the highest light [self-knowledge], reveals itself in its true form: that is the self.' Thus spoke the teacher [when asked by his pupils], and continuing he said, 'This is the immortal, the fearless, this is *brahman*. And of the *brahman* the name is the true, Satyam.'

5 This name Satyam consists of three syllables, *sat-tî-yam*. *Sat* signifies the immortal, *tî*, the mortal, and *yam* which means "by this the two are held together". Because he binds and controls both, therefore it is *yam*. He who knows this goes every day [when in deep sleep] into the heavenly world.

4

1 That self is a causeway, a bridge which, holding the two worlds together, keeps them apart and yet joins them. Day and night do not pass that bridge, nor old age, death, and grief; neither good nor wicked deeds. All wicked men turn back from it, for the world of *brahman* is free from wickedness.

2 Therefore he who has crossed that bridge, if blind, ceases to be blind; if wounded, ceases to be wounded; if afflicted, ceases to be afflicted. Therefore when that bridge has been crossed, night becomes day indeed, for the world of *brahman* is lighted up once for all.

3 And that world of *brahman* belongs to those only who find it by practising the discipline and self-control required for pursuing the knowledge of *brahman* – for them there is freedom in all the worlds.

5

1 What people call sacrifice [*yajña*], is really that discipline and self-control. For he who knows, obtains that [world of *brahman*, which others obtain by sacrifice], by means of discipline and self-control in the pursuit of knowledge of *brahman*.

What people call worship [*iṭa*], that is really discipline and self-control, for by that, having searched [*iṣṭvâ*], he obtains the Self.

2 What people call sacrifice [*sattrâyana*], that is really discipline and self-control, for by that he obtains from the *sat* [the true], the safety [*trâṇa*] of the Self.

What people call the vow of silence [*mauna*], that is really discipline and self-control, for he who by that has found out the Self, meditates [*manute*].

3 What people call fasting [*anâshakâyana*], that is really discipline and self-control, for the Self which we find out by that does not perish [*na nashyati*].

What people call a hermit's life [*araṇyâyana*], that is really discipline and self-control.

[*Some lines of verse 3 are omitted.*]

The world of *brahman* belongs to those who find the seas Ara and Nya in the world of *brahman* by means of discipline and self-control; for them there is freedom in all the worlds.

[*Section 6 is omitted.*]

7

1 Prajâpati said: 'the self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but the real, and wills nothing but to reach the real, that it is which we must seek, that it is which we must try to understand. He who has searched out that self and understands it, obtains all worlds and all desires.'

2 The *devas* [the righteous ones] and *asuras* [the wicked ones] both heard these words, and said: 'Well, let us search for that self by which, if one has searched it out, all worlds and all desires are obtained.'

Thus saying, Indra from among the *devas*, and Virochana from among the *asuras*, both without speaking to each other, approached Prajâpati, carrying fuel in their hands [as is the custom for pupils approaching their teacher].

3 They dwelt there as pupils for thirty-two years. Then Prajâpati asked them: 'For what purpose have you both dwelt here?'

They replied: 'A saying of yours is being repeated, *viz.* "the self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but the real, and wills nothing but to reach the real, that it is which we must seek, that it is which we must try to understand. He who has searched out that self and understands it, obtains all worlds and all desires." Now we both have dwelt here because we wish for that self.'

Prajâpati said to them: 'The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is *brahman*.'

They asked: 'Sir, he who is perceived in the water, and he who is perceived in a mirror, who is he?'

He replied: 'He himself indeed is seen in all these.'

8

1 'Look at your self in a pan of water, and whatever you do not understand of your self, come and tell me.'

They looked in the water-pan. Then Prajâpati said to them: 'What do you see?'

They said: 'We both see the self thus altogether, a picture even to the very hairs and nails.'

2 Prajâpati said to them: 'After you have adorned yourselves, have put on your best clothes and cleaned yourselves, look again into the water-pan.'

They, after having adorned themselves, having put on their best clothes and cleaned themselves, looked into the water-pan.

Prajâpati said: 'What do you see?'

3 They said: 'Just as we are, well adorned, with our best clothes and clean, thus we are both there, sir, well adorned, with our best clothes and clean.'

Prajâpati said: 'That is the Self, this is the immortal, the fearless, this is *brahman*.'

Then both went away satisfied in their hearts.

4 And Prajâpati, looking after them, said: 'They both go away without having perceived and without having known the Self, and whoever of these two, whether *devas* or *asuras*, will follow such a doctrine will perish.'

Now Virochana, satisfied in his heart, went to the *asuras* and preached that doctrine to them, that the self [the body] alone is to be worshipped, that the self [the body] alone is to be served, and that he who worships the self and serves the self, gains both worlds, this and the next.

5 Therefore they call even now a man who does not give, who has no faith, and offers no sacrifices, an *âsura*, for this is the doctrine of the *asuras*. They even deck the body of the dead with perfumes, flowers, and fine clothes and ornaments, and think they will thus conquer the other world.

9

1 But Indra, before he had returned to the *devas*, saw this difficulty. As this self [the image in the water] is well adorned, when the body is well adorned; well dressed, when the body is well dressed; well cleaned, if the body is well cleaned; that self will also be blind, if the body is blind; lame, if the body is lame; crippled, if the body is crippled; and will perish in fact as soon as the body perishes. Therefore he saw no good in this doctrine.

2 Taking fuel in his hand he came again as a pupil to Prajâpati. Prajâpati said to him: 'Maghavan [Indra], as you went away with Virochana, satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, as this self [the image] is well adorned, when the body is well adorned; well dressed, when the body is well dressed; well cleaned, if the body is well cleaned; that self will also be blind, if the body is blind; lame, if the body is lame; crippled, if the body is crippled; and will perish in fact as soon as the body perishes. Therefore I see no good in this doctrine.'

3 'So it is indeed, Maghavan,' replied Prajâpati; 'but I shall explain the true Self further to you. Live with me another thirty-two years.'

He lived with him another thirty-two years, and then Prajâpati said:

10

1 'He who moves about happy in dreams, he is the Self, this is the immortal, the fearless, this is *brahman*.'

Then Indra went away satisfied in his heart. But before he had returned to the *devas*, he saw this difficulty. Although it is true that this self is not blind, even if the body is blind, nor lame, if the body is lame; though it is true that that self is not rendered faulty by the faults of the body;

2 Nor destroyed when the body is destroyed, nor lamed when it is lamed, yet it is as if they kill him [the self] in dreams, as if

they despoil him. He even experiences, as it were, pain, and sheds tears. Therefore I see no good in this.

3 Taking fuel in his hands, he went again as a pupil to Prajâpati. Prajâpati said to him: 'Maghavan, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, although it is true that that self is not blind even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of the body;

4 Nor killed when it the body is killed, nor lamed when it is lamed, yet it is as if they kill him [the self] in dreams, as if they despoil him. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.'

'So it is indeed, Maghavan,' replied Prajâpati; 'but I shall explain the true Self further to you. Live with me another thirty-two years.'

He lived with him another thirty-two years. Then Prajâpati said:

II

1 'When a man being asleep, in repose, and at perfect rest, sees no dreams, that is the self, this is the immortal, the fearless, this is *brahman*.'

Then Indra went away satisfied in his heart. But before he had returned to the *devas*, he saw this difficulty. In truth he thus does not know himself [his self] that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.

2 Taking fuel in his hand he went again as a pupil to Prajâpati. Prajâpati said to him: 'Maghavan, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, in that way he does not know himself [his self] that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.'

3 'So it is indeed, Maghavan,' replied Prajâpati; 'but I shall explain the true Self further to you, and nothing more than this. Live here other five years.'

He lived there other five years. This made in all one hundred and one years, and therefore it is said that Indra Maghavan lived one hundred and one years as a pupil with Prajâpati. Prajâpati said to him:

12

1 'Maghavan, this body is mortal and always held by death. It is the abode of that self which is immortal and without body. When in the body [by thinking that this body is I and I am this body] the self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the body [when he knows himself different from the body], then neither pleasure nor pain touches him.

2 'The wind is without body, the cloud, lightning and thunder are without body. Now as these, arising from this heavenly space, appear in their own form, as soon as they have approached the highest light;

3 'So does that serene being, arising from this body, appear in its own form, as soon as it has approached the highest light [the knowledge of Self]. He [in that state] is the highest person. He moves about there laughing, playing, and rejoicing [in his mind], with women, chariots, or friends, and conscious no more of that body into which he was born.

'Like as a horse attached to a cart, so is the spirit [*prâṇa, prajñâtman*] attached to this body.

4 'Now where the sight has entered into the void [the open space, the black pupil of the eye], there is the person of the eye, the eye itself is the instrument of seeing. He who knows, 'let me smell this', he is the self; the nose is the instrument of smelling. He who knows, 'let me say this', he is the self; the tongue is the instrument of saying. He who knows, 'let me hear this', he is the self; the ear is the instrument of hearing.

5 'He who knows, 'let me think this', he is the self; the mind is his divine eye. He, the self, seeing these pleasures [which to others are hidden like a buried treasure of gold] through his divine eye, *i.e.* the mind, rejoices.

'The *devas* who are in the world of *brahman* meditate on that Self [as taught by Prajâpati to Indra, and by Indra to the *devas*]. Therefore all worlds belong to them, and all desires. He who knows that Self and understands it obtains all worlds and all desires.' Thus said Prajâpati, yea, thus said Prajâpati.

13

1 From the dark [the *brahman* of the heart] I come to the nebulous [the world of *brahman*], from the nebulous to the dark, shaking off the body, as a horse shakes his hairs, and as the moon frees itself from the eclipse. Having shaken off the body, I, self-made, merge with the unmade world of *brahman*, yea, I obtain it.

[*Sections 14–15 are omitted.*]

12 *Prashna Upanishad*

FIRST QUESTION

Adoration to the highest Self! *Harih, om!*

1 Sukeshas Bhâradvâja, and Shaivya Satyakâma, and Sauryâyaṇin Gârgya, and Kausalya Âshvalâyana, and Bhârgava Vaidarbhi, and Kabandhin Kâtyâyana, these were devoted to *brahman*, firm in *brahman*, seeking the highest *brahman*. They thought that the venerable Pippalâda could tell them all that, and they therefore took fuel in their hands [like pupils], and approached him.

2 That Rishi said to them: 'Stay here a year longer, practising penance, abstinence, and faith; then you may ask questions according to your pleasure, and if we know them, we shall tell you all.'

3 [A year passed.] Then Kabandhin Kâtyâyana approached him and asked: 'Sir, from whence may these creatures be born?'

4 He replied: 'Prajâpati [the lord of creatures] was desirous of creatures. He performed penance, and having performed penance, he produced a pair, matter [*rayi*] and spirit [*prâna*], thinking that they together should produce creatures for him in many ways.

5 'The sun is spirit, matter is the moon. All this, what has body and what has no body, is matter, and therefore, body indeed is matter.

6 'Now Âditya, the sun, when he rises, goes toward the east, and thus receives the eastern spirits into his rays. And when he illuminates the south, the west, the north, the zenith, the nadir, the intermediate quarters, and everything, he thus receives all spirits into his rays.

7 'Thus he rises, as *vaisvânara* [belonging to all men], assuming all forms, as spirit, as fire. This has been said in the following verse:

8. '[They knew] him who assumes all forms, the golden, who knows all things, who ascends highest, alone in his splendour, and warms us; the thousand-rayed, who abides in a hundred places, the spirit of all creatures, the sun, rises.

9 'The [solar] year indeed is Prajâpati, and there are two paths thereof, the southern and the northern. Now those who here believe in sacrifices and pious gifts as work done, gain the moon only as their [future] world, and return again. Therefore the *rishis* who desire offspring, go to the South, and that path of the *manes* is matter [*rayi*].

10 'But those who have sought the Self by penance, abstinence, faith, and knowledge, gain by the northern path Âditya, the sun. This is the home of the spirits, the immortal, free from danger, the highest. From thence they do not return, for it is the end. Thus says the sacred verse.

11 'Some call him the father with five feet [the five seasons], and with twelve shapes [the twelve months], the giver of rain in the highest half of heaven; others again say that the sage is placed in the lower half, in the chariot with seven wheels [seven colours] and six spokes [six seasons].

12 'The [lunar] month is Prajâpati; its dark half is matter, its bright half spirit. Therefore some *rishis* perform sacrifice in the bright half, others in the other half.

13 'Day and night are Prajâpati; its day is spirit, its night matter. Those who unite in love by day waste their spirit, but to unite in love by night is right.

14 'Food is Prajâpati. Hence proceeds seed, and from it are these creatures born.

15 'Those therefore who observe this rule of Prajâpati produce a pair, and to them belongs this *brahma*-world here. But those in whom dwell penance, abstinence, and truth,

16 'To them belongs that pure *brahma*-world, to them, namely, in whom there is nothing perverse, nothing false, and no guile.'

SECOND QUESTION

1 Then Bhârgava Vaidarbhi asked him: 'Sir, How many *devas* keep what has thus been created, how many manifest this, and who is the best of them?'

2 He replied: 'The space is that deity, and so are the wind, fire, water, earth, speech, mind, eye, and ear. These, when they have manifested [their power], contend and say: We [each of us] support this body and keep it.

3 'Then *prâṇa* [breath, spirit, life], as the best, said to them: Do not be deceived, I alone, dividing myself fivefold, support this body and keep it.

4 'They were incredulous; so he, from pride, did as if he were going out from above. Thereupon, as he went out, all the others went out, and as he returned, all the others returned. As bees go out when their queen goes out, and return when she returns, thus [did] speech, mind, eye, and ear; and, being satisfied, they praised *prâṇa*, saying,

5 'He is Agni [fire], he shines as Sûrya [sun], he is Parjanya [rain], the powerful [Indra], he is Vâyu [wind], he is the earth, he is matter, he is the *deva* – he is what is and what is not, and what is immortal.

6 'As spokes in the nave of a wheel, everything is fixed in *prâṇa*, the verses of the Rig-veda, Yajur-veda, *Sâma-veda*, the sacrifice, the *kshatriyas*, and the *brâhmans*.[1]

7 'As Prajâpati [lord of creatures] thou movest about in the womb, thou indeed art born again. To thee, the *prâṇa*, these creatures bring offerings, to thee who dwellest with the other *prâṇas* [the organs of sense].

8 'Thou art the best carrier for the deities, thou art the first offering to the *manes*. Thou are the true work of the *rishis*, of the Atharvângiras.

9 'O *prâṇa*, thou art Indra by thy light, thou art Rudra, as a protector; thou movest in the sky, thou art the sun, the lord of lights.

10 'When thou showerest down rain, then, O *prâṇa*, these creatures of thine are delighted, hoping that there will be food, as much as they desire.

11 'Thou art a *vrâtya*,[2] O *prâṇa*, the only *rishi*, the consumer of everything, the good lord. We are the givers of what thou hast to consume, thou, O dweller of all space, art our father.

12 'Make propitious that body of thine which dwells in speech, in the ear, in the eye, and which pervades the mind; do not go away!

13 'All this is in the power of *prâṇa*, whatever exists in the three heavens. Protect us like a mother her sons, and give us happiness and wisdom.'

THIRD QUESTION

1 Then Kausalya Âshvalâyana asked: 'Sir, whence is that *prâṇa* [spirit] born? How does it come into this body? And how does it abide, after it has divided itself? How does it go out? How does it support what is without, and how what is within?'

2 He replied: 'You ask questions more difficult, but you are very fond of *brahman*, therefore I shall tell it you.

3 'This *prâṇa* [spirit] is born of the Self. Like the shadow cast by a man, so is the *prâṇa* by the *brahman*. By the work of the mind does it come into this body.

4 'As a king commands officials, allocating to them their different duties, so does that *prâṇa* [spirit] dispose the other *prânas*, each for its separate work.

5 'The *apâna* [the down-breathing] in the organs of excretion and generation; the *prâṇa* himself dwells in eye and ear, passing through mouth and nose. In the middle is the *samâna* [the on-breathing]; it carries what has been sacrificed as food equally [over the body], and the seven flames[3] proceed from it.

6 'The self is in the heart. There are a hundred and one arteries, and for each of them there are a hundred [smaller veins], and for each of these branches there are thousands more. In these the *vyâna* [the back-breathing] moves.

7 'Through one of them, the *udâna* [the out-breathing] leads [us] upwards to the good world by good work, to the bad world by bad work, to the world of men by both.

8 'The sun rises as the external *prâṇa*, for it assists the *prâṇa* in the eye. The deity that exists in the earth is there in support of man's *apâna* [down-breathing]. The space between [sun and earth] is the *samâna* [on-breathing], the air is *vyâna* [back-breathing].

9 'Light is the *udâna* [out-breathing], and therefore he whose light has gone out comes to a new birth with his senses absorbed in the mind.

10 'Whatever his thought [at the time of death], with that he goes back to *prâṇa*, and the *prâṇa*, united with light, together with

the individual self [the *jîvâtmâ*] leads on to the world, as deserved.

11 'He who, thus knowing, knows *prâṇa*, his offspring does not perish, and he becomes immortal. Thus says the *sloka*:

12 'He who has known the origin, the entry, the place, the fivefold distribution, and the internal state of the *prâṇa*, obtains immortality, yes, obtains immortality.'

FOURTH QUESTION

1 Then Sauryâyaṇin Gârgya asked: 'Sir, [of the many *prâṇas*] what are they that sleep in man, and what are they that are awake in him? What power [*deva*] is it that sees dreams? Whose is the happiness? On what do all these depend?'

2 He replied: 'O Gârgya, As all the rays of the sun, when it sets, are gathered up in that disc of light, and as they, when the sun rises again and again, come forth, so is all this [all the senses] gathered up in the highest faculty [*deva*], the mind. Therefore at that time that man does not hear, see, smell, taste, touch, he does not speak, he does not take, does not enjoy, does not evacuate, does not move about. He sleeps, that is what people say.

3 'The five fires of the *prâṇas* are, as it were, awake in that city [the body]. The *apâna* is the householders' fire, the *vyâna* the southern fire for the *manes*; and because it is taken out of the householders' fire, which is fire for taking out, therefore the *prâṇa* is the oblation-carrying fire for the *devas*.

4 'Because it carries equally these two oblations, the out-breathing and the in-breathing, the *samâna* is he [the *hotri* priest]. The mind is the sacrificer, the *udâna* is the reward of the sacrifice, and it leads the sacrificer every day [in deep sleep] to *brahman*.

5 'There that *deva* [the mind] enjoys in sleep greatness. What has been seen, he sees again; what has been heard, he hears again; what has been enjoyed in different countries and quarters, he enjoys again; what has been seen and not seen, heard and not heard, enjoyed and not enjoyed, he sees it all; he, being all, sees.

6 'And when he is overpowered by light, then that *deva* sees no dreams, and at that time that happiness arises in his body.

7 'And, O friend, as birds go to a tree of roost, thus all this rests in the highest *âtman*, the supreme self –

8 'The earth and its subtle elements, the water and its subtle elements, the light and its subtle elements, the air and its subtle elements, space and its subtle elements; the eye and what can be seen, the ear and what can be heard, the nose and what can

be smelled, the taste and what can be tasted, the skin and what can be touched, the voice and what can be spoken, the hands and what can be grasped, the feet and what can be walked, the mind and what can be perceived, the intellect [*buddhi*] and what can be conceived, personality and what can be personified, thought and what can be thought, light and what can be lighted up, the *prâṇa* and what is to be supported by it.

9 'For he it is who sees, hears, smells, tastes, perceives, conceives, acts, he whose essence is knowledge, the person, and he dwells in the highest, indestructible Self.

10 'He who knows that indestructible being, obtains [what is] the highest and indestructible, he without a shadow, without a body, without colour, bright – yes, O friend, he who knows it, becomes all-knowing, becomes all. On this there is this *sloka*:

11 'He, O friend, who knows that indestructible being wherein the true knower, the vital spirits [*prâṇas*], together with all the powers [*devas*], and the elements rest, he, being all-knowing, has penetrated all.'

FIFTH QUESTION

1 Then Shaivya Satyakâma asked him: 'Sir, if someone among men should meditate here until death on the syllable *om*, what would he obtain by it?'

2 He replied: 'O Satyakâma, the syllable *om* [*aum*] is the highest and also the other *brahman*; therefore he who knows it arrives by the same means at one of the two.

3 'If he meditate on the *mâtrâ* [the *a*], then, being enlightened by that only, he arrives quickly at the earth. The Rik-verses lead him to the world of men, and being endowed there with penance, abstinence, and faith, he enjoys greatness.

4 'If he meditate with two *mâtrâs* [*a* + *u*] he arrives at the *manas*, and is led up by the Yajus-verses to the sky, to the Soma-world. Having enjoyed greatness in the Soma-world, he returns again.

5 'Again, he who meditates with this syllable *aum* of three *mâtrâs*, on the highest person, he comes to light and to the sun. And as a snake is freed from its skin, so is he freed from sin. He is led up by the Sâman-verses to the world of Brahmâ; and from here which is the aggregate of all that exists, he beholds what is beyond – the all-pervading, the highest person. And there are these two *slokas*:

6 'The three *mâtrâs* [*a* + *u* + *m*], if employed separate, and only joined one to another, are mortal; but in acts, external, internal, or intermediate, if well performed, the sage trembles not.[4]

7 'Through the Rik-verses he arrives at this world; through the Yajus-verses at that sky; through the Sâman-verses at the heavenly world of which the poets speak. Only by means of the *onkâra*[5] does the wise arrive at that which is at rest, free from decay, from death, from fear – the highest.'

SIXTH QUESTION

1 Then Sukeshas Bhâradvâja asked him, saying: 'Sir, Hiranyanâbha, the prince of Kosalâ, came to me and asked this question: Do you know the person of sixteen parts, O Bhâradvâja? I said to the prince: I do not know him; if I knew him, how should I not tell you? Surely, he who speaks what is untrue withers away to the very root; therefore I will not say what is untrue. Then he mounted his chariot and went away silently. Now I ask you, what is that person?'

2 He replied: 'Friend, that person is here within the body, he in whom these sixteen parts arise.

3 'That person had reflected: What is it by whose departure I shall depart, and by whose staying I shall stay?

4 'He sent forth *prâṇa* [spirit]; from *prâṇa sraddhâ* [faith], space, air, light, water, earth, senses, mind, food; from food came vigour, penance, hymns, sacrifice, the worlds; and in the worlds the names also.

5 'As the flowing rivers that go towards the ocean, when they have reached the ocean, vanish into it, their names and forms are broken up, and people speak of the ocean only; exactly thus these sixteen parts of the spectator that go towards the person [*purusha*], when they have reached the person, vanish into him, their names and forms are broken up, and people speak of the person only, and he becomes without parts, an immortal. On this there is this verse:

6 'That person it is in whom these sixteen parts rest, like spokes in the nave of a wheel. That is the person who alone is to be known. Know him, lest death should hurt you.'

7 Then Pippalâda said to them: 'Only thus far do I know the supreme *brahman*, there is nothing higher than it.'

8 And they praising him, said: 'You, indeed, are our father, you who carry us from our ignorance to the other shore.'

Adoration to the highest *rishis*!
Adoration to the highest *rishis*!

13 *Kaushîtaki Upanishad*

CHAPTER ONE

1 Chitra Gângyâyani, wishing to perform a sacrifice, chose Âruṇi [as his chief priest]. But Âruṇi sent his son, Shvetaketu, and said: 'Perform the sacrifice for him.' When Shvetaketu had arrived, Chitra asked him: 'Son of Gautama, is there a hidden place in the world where you are able to place me, or is it the other way, and are you going to place me in the world to which it [that other way] leads?'

He answered and said: 'I do not know this. But let me ask my teacher.' He came to his father, and asked: 'Thus has Chitra asked me; how shall I answer?'

Âruṇi said: 'I also do not know this. Only after having learnt the proper portion of the Veda in Chitra's own dwelling, shall we obtain what others give us [knowledge]. Come, we will both go.'

Having said this he took fuel in his hand [like a pupil], and approached Chitra Gângyâyani, saying: 'May I come near to you [as a pupil]?' He replied: 'You are worthy of the knowledge of *brahman*, O Gautama, because you were not led away by pride. Come hither, I shall make you know clearly.'

2 And Chitra said: All who depart from this world [or this body] go to the moon. In the former [the bright] half, the moon delights in their spirits; in the other [the dark] half, the moon sends them on to be born again. Verily, the moon is the door of the *svarga* [the heavenly world]. Now, if a man objects to the moon [if one is not satisfied with life there] the moon sets him free. But if a man does not object, then the moon sends him

down as rain upon this earth. And according to his deeds and according to his knowledge he is born again here as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, the *guru* asks: 'Who art thou?' And he should answer: 'From the wise moon, who orders the seasons, when it is born consisting of fifteen parts; from the moon who is the home of our ancestors, the seed was brought. This seed, the deities gathered up in a man, and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen,[1] was together with my father, who also lived by [years of] twelve or thirteen months, that I might either know it [the true *brahman*] or not know it. Therefore, O ye seasons, grant that I may attain knowledge of *brahman*. By my saying the truth, by my toil [beginning with the dwelling in the moon and ending with my birth on earth] I am [like] a season, and the child of the seasons.' 'Who art thou?' The sage asks again. 'I am thou,' he replies. Then he sets him free [to proceed onward].

3 He [at the time of death], having reached the path of the *devas*, comes to the world of Agni [fire], to the world of Vâyu [air], to the world of Varuna, to the world of Indra, to the world of Prajâpati, and then to the world of *brahman*. In that world there is the lake of impediments, the moments to be spent subduing desire, the ageless river, the tree divine, the city of heroes, the impregnable palace, the door-keepers Indra and Prajâpati, the hall of *brahman* built by *vibhu* [ego], the throne of intellect, the couch of endless splendour, and the beloved mind and its reflection the vision, which weaves the worlds, and the nymphs, the mothers of sacred scriptures nursing the power of understanding, and the rivers leading to the knowledge of *brahman*. To this world approaches one who knows this. *Brahman* says to him: 'Run on: by my glory, he has reached the ageless river, he will never age.'

4 Then five hundred nymphs go towards him, one hundred with garlands in their hands, one hundred with ointments in their hands, one hundred with perfumes in their hands, one hundred with garments in their hands, one hundred with fruit

in their hands. They adorn him with an adornment worthy of *brahman*, and when thus adorned with the adornment of *brahman*, the knower of *brahman* moves towards *brahman*. He comes to the lake of impediments, and he crosses it by the mind, while those who come to it without knowing the truth are drowned. He comes to the moments of desire, they flee from him. He comes to the ageless river, and crosses it by the mind alone, and there shakes off his good and bad deeds. His beloved relatives obtain the good, his unbeloved relatives the bad he has done. And as a man, riding a chariot, might look at the two wheels [without being touched by them], thus he will look at day and night, thus at good and bad, and at all pairs of opposites and all dualities. Being freed from good and freed from bad he, the knower of *brahman*, moves towards *brahman*.

5 He approaches the divine tree, and the odour of *brahman* reaches him. He approaches the city heroes, and the flavour of *brahman* reaches him. He approaches the palace and the splendour of *brahman* reaches him. He approaches the door-keepers Indra and Prajâpati, and they run away from him. He approaches the hall *vibhu*, and the fame of *brahman* reaches him. He approaches the throne whose legs, side pieces and cross-pieces are various sacred verses. That throne is *prajñâ*, knowledge, for by knowledge [self-knowledge] he sees all. He approaches the couch. That is *prâṇa* [vital air]. The past and the future are its eastern feet; prosperity and earth its western feet; the sacred verses are its sides and crosspieces. The Rik and Sâman are the long sheets [east and west]; the Yajus the cross-sheets [south and north]; the moon-beam the cushion; the *udgîtha* the [white] coverlet; prosperity the pillow. On this couch sits *brahman*, and he who knows this [who knows himself as one with *brahman* sitting on the couch] mounts it first with one foot only. Then *brahman* says to him: 'Who art thou?' and he shall answer:

6 'I am [like] a season, and the child of the seasons, sprung from the womb of endless space, from the light [from the luminous *brahman*]. The light, the origin of the year, which is the past, which is the present, which is all living things, and all elements is the Self. Thou art the Self. What thou art, that am I.'

Brahman says to him: 'Who am I?' He shall answer: 'That which is, the true' [*sat-tyam*].

Brahman asks: 'What is the true?' He says to him: 'What is different from the divinities [*devas*] and from the senses [*prâṇa*], that is *sat*, but the divinities and the senses are *tyam*. Therefore by that name *satyam* [true] is called all this whatever there is. All this thou art.'

7 This is also declared by a verse: 'This great *rishi*, whose belly is the Yajus, the head the Sâman, the form the Rik, is to be known as being imperishable, as being *brahman*.

Brahman says to him: 'How dost thou obtain my male names?' He should answer: 'By breath [*prâṇa*].'

Brahman asks: 'How my female names?' He should answer: 'By speech [*vâch*].'

Brahman asks: 'How my neuter names?' He should answer: 'By mind [*manas*].'

'How smells?' 'By the nose.' 'How forms?' 'By the eye.' 'How sounds?' 'By the ear.' 'How flavours of food?' 'By the tongue.' 'How actions?' 'By the hands.' 'How pleasures and pain?' 'By the body.' 'How joy, delight, and offspring?' 'By the organ.' 'How journeyings?' 'By the feet.' 'How thoughts, and what is to be known and desired?' 'By knowledge [*prajñâ*] alone.'

Brahman says to him: 'Water indeed is this my world, the whole *brahman* world, and it is thine.'

Whatever victory, whatever might belongs to *brahman*, that victory and that might he obtains who knows this, yea, who knows this.

CHAPTER TWO

1 *Prâṇa* [breath] is *brahman*, thus says Kaushîṭaki. Of this *prâṇa*, which is *brahman*, the mind [*manas*] is the messenger, speech the housekeeper, the eye the guard, the ear the informant. He who knows mind as the messenger of *prâṇa*, which is *brahman*, becomes possessed of the messenger. He who knows speech as the housekeeper, becomes possessed of the housekeeper. He who knows the eye as the guard, becomes possessed of the guard. He who knows the ear as the informant, becomes possessed of the informant.

Now to that *prâṇa*, which is *brahman*, all these deities [mind, speech, eye, ear] bring an offering, though he asks not for it, and thus to him who knows this all creatures bring an offering, though he asks not for it. For him who knows this, there is this instruction, 'Beg not!' As a man who has begged through a village and got nothing sits down and says, 'I shall never eat anything given by those people,' and as then those who formerly refused him press him [to accept their alms], thus is the rule for him who begs not, but the charitable will press him and say, 'Let us give to thee.'

[*Verses 2–15 are omitted.*]

CHAPTER THREE

1 [Indra (here meaning Âtman, as representing *brahman*) offers to Pratardana the victorious son of a king, a boon of self-knowledge (*prajñâ*). Some lines here are omitted.]

He says, 'Know me only; that is what I deem most beneficial for man, that he should know me. (I am the one who had annihilated so many wicked ones on earth.) And not one hair of me was harmed there . . . he who knows me thus, by no deed of his is his life harmed, not by the killing of his mother, not by the killing of his father, not by theft, not by destroying a foetus. If he even commits sin, brilliance does not desert his face.'

[*Verses 2–4 are omitted.*]

Now we shall explain how all things become one in that [*prajñâ*].[2]

5 Speech is one portion taken out of *prajñâ* [self-conscious knowledge], the word is its object, placed outside. The nose is one portion taken out of it, the odour is its object, placed outside. The eye is one portion taken out of it, the form is its object, placed outside. The ear is one portion taken out of it, the sound is its object, placed outside. The tongue is one portion taken out of it, the taste is its object, placed outside. The two hands are one portion taken out of it, their action is their object, placed outside. The body is one portion taken out of it, its pleasure and pain are its object, placed outside. The organ is one portion taken out of it, happiness, joy, and offspring are its object, placed outside. The two feet are one portion taken out of it, movements are their object, placed outside. Mind is one portion taken out of it, thoughts and desires are its object, placed outside.

6 Having by *prajñâ* [self-conscious knowledge] taken possession of speech, he obtains by speech all words. Having by *prajñâ*

taken possession of the nose, he obtains all odours. Having by *prajñâ* taken possession of the eye, he obtains all forms. Having by *prajñâ* taken possession of the ear, he obtains all sounds. Having by *prajñâ* taken possession of the tongue, he obtains all tastes. Having by *prajñâ* taken possession of the two hands, he obtains all actions. Having by *prajñâ* taken possession of the body, he obtains pleasure and pain. Having by *prajñâ* taken possession of the organ, he obtains all happiness, joy, and offspring. Having by *prajñâ* taken possession of the two feet, he obtains all movements. Having by *prajñâ* taken possession of mind, he obtains all thoughts.

7 For without *prajñâ* speech does not make known [to the self] any word. 'My mind was absent,' he says, 'I did not register that word.' Without *prajñâ* the nose does not make known any odour. 'My mind was absent,' he says, 'I did not perceive that odour.' Without *prajñâ* the eye does not make known any form. 'My mind was absent,' he says, 'I did not perceive that form.' Without *prajñâ* the ear does not make known any sound. 'My mind was absent,' he says, 'I did not perceive that sound.' Without *prajñâ* the tongue does not make known any taste. 'My mind was absent,' he says, 'I did not perceive that taste.' Without *prajñâ* the two hands do not make known any act. 'Our mind was absent,' they say, 'we did not perceive any act.' Without *prajñâ* the body does not make known pleasure or pain. 'My mind was absent,' he says, 'I did not perceive that pleasure or pain.' Without *prajñâ* the organ does not make known happiness, joy, or offspring. 'My mind was absent,' he says, 'I did not perceive that happiness, joy, or offspring.' Without *prajñâ* the two feet do not make known any movement. 'Our mind was absent,' they say, 'we did not perceive that movement.' Without *prajñâ* no thought succeeds, nothing can be known that is to be known.

8 Let no man try to find out what speech is, let him know the speaker. Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no

man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects [what is spoken, smelled, seen, etc.] have reference to *prajñâ* [self-conciousness]; the ten subjects [speech, the senses, mind] have reference to objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that [the self of *prajñâ*, consciousness, and *prâṇa*, life] is not many [but one]. For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects [circumference] placed on the subjects [spokes], and the subjects on the *prâṇa*. And that *prâṇa* [breath, the living and breathing power] indeed is the self of *prajñâ* [the self-conscious self], blessed, imperishable, immortal. He does not become greater by good action, nor smaller by bad action. For he [the self of *prâṇa* and *prajñâ*] makes him whom he wishes to lead up from these worlds, do a good deed; and the same makes him whom he wishes to lead down from these worlds, do a bad deed. And he is the guardian of the world, he is the king of the world, he is the lord of the universe – and he is my [Indra's] self, thus let it be known, yea, thus let it be known, yea, thus let it be known!

CHAPTER FOUR

[*Verses 1–18 are omitted. They are about a* brâhmana, *Gârgya Bâlâki, who comes to King Ajâtashatru claiming he can reveal* brahman *to the king. He fails, and as was customary, becomes the king's pupil.*]

19 When Bâlâki became silent, Ajâtashatru said to him: 'Thus far only [do you know], O Bâlâki?' 'Thus far only,' replied Bâlâki.

Then Ajâtashatru said to him: 'Vainly did you challenge me, saying: Shall I tell you *brahman*? O Bâlâki, he who is the maker of those persons [whom you mentioned],[3] he of whom all this is the work, he alone is to be known.'

Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Ajâtashatru said to him: 'I deem it improper that a ruler should initiate a renouncer. But come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Ajâtashatru called him, saying: 'Thou great one, clad in white raiment, Soma, king.' But that man remained lying. Then he pushed him with a stick, and he rose at once. Then said Ajâtashatru to him: 'Bâlâki, where did this person here sleep, where was he? From where did he thus come back?' Bâlâki did not know.

20 And Ajâtashatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called *hita* extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when he sleeps seeing no dream.

Then he becomes one with that *prâṇa* alone. Then speech goes to him with all names, the eye with all forms, the ear with

all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the *prâṇas* [speech, etc.] proceed, each towards its place, from the *prâṇas* the deities, from the deities the worlds. And as a razor blade might be fitted in a razor-case, or as fire in the fireplace, so even this conscious self entering the self of the body [considers the body as himself] to the very hairs and nails. And the other selfs [such as speech, etc.] follow that self, as his people follow the master of the house. And as the master feeds with the people, nay, as his people feed on the master, thus does this conscious self feed with the other selfs, as a master with his people, and the other selfs follow him, as his people follow the master. So long as Indra did not understand that self, the wicked ones conquered him. When he understood it, he conquered the wicked ones and obtained pre-eminence among all deities, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, he attains sovereignty, supremacy – yea, he who knows this.

NOTES TO THE TEXT

NOTES TO
1 *Kaṭha Upanishad*

1 Probably a chain signifying many paths to glory.
2 The two top strata of the ancient society; but here signifying all living beings.
3 Literally meaning the golden ball of fire, the first manifestation of *brahman*.
4 The lotus of the heart is the size of a thumb.
5 A metaphor for body.
6 The seven openings in the face plus the navel, the two below, and the one at the crown of the head.
7 Reference to this tree is very common in ancient vedic thought owing to its upside-down character. The trunk and the branches below denote the phenomenal world including the divinities, while the root of all this is above [invisible and the world beyond].
8 The world hereafter, but still entangled with enjoyment of the results of work.
9 The world of the distant beautiful peoples, talented in music, dance and other fine arts. In later mythological periods, it was treated as a land of celestial splendour and beauty.
10 The controlling of the senses is a first step of *yoga*.
11 Denotes the teacher and pupil together.

NOTES TO
2 *Isha Upanishad*

1 The faculties of the senses regarded as deities or divinities.

2 Reference here is to the blinding consequences of the exclusive pursuit of incompleteness, such as the ritual, formal works or knowledge of the world obtained through the faculties of the senses.

3 It is a reiteration of the blinding consequences of ignoring the wholeness and indivisibility of the Self.

NOTES TO
3 *Kena Upanishad*

1 Fire, being the deity of earth, is here described as 'One who is all-knower here on earth'.

2 An epithet of wind.

3 An epithet of Indra, meaning 'bountiful'.

NOTES TO
4 *Taittirîya Upanishad*

1 Moon as the guardian of human mind, the controller of senses.

2 That is, abiding by what is right for the maintenance of cosmic order.

3 Sections 2–5 enunciate the basis of the famous proposition of five sheaths [*koshas*] as constituting the individual or embodied self. The first or the outermost sheath is *annamaya*, consisting of the essence of food, or that which is produced by food, that which is linked to food, that which is responsive to food, and that which leads to food. The next sheath is *prâṇamaya*, that which is produced by vital breath, and is similarly linked and responsive to all the vital processes of perception and action. The third sheath is *manomaya*, or that which is linked to mind and mental processes. The fourth sheath is *vijñânamaya*, or that which is linked to higher conscious and intellectual processes. The fifth and final sheath is *ânandamaya*, which links the individual to *brahman* or Self and is described as the state of complete bliss. The five sheaths represent a hierarchical order where every succeeding sheath, being subtler than the previous one, encompasses the preceding one. Thus the fifth encompasses all that is there, including the first.

From the first onwards, each sheath relates itself to an increasingly vaster and subtler part of the total universe, until the last sheath which subsumes all. The conception of five sheaths thus becomes applicable to the whole continuum, from microcosm to macrocosm.

NOTES TO
6 *Mundaka Upanishad*

1 From the terrestrial world to the abode of Brahmâ, there are seven universal planes or worlds.
2 The first manifestation of *brahman* is Hiranyagarbha, the golden egg or ball of fire.
3 Those sense organs which are located in the head: two eyes, nostrils, two ears and mouth.
4 *Brahman* and soul; or [the universal] Self and [the embodied, individual] self.
5 Human body.
6 *Prâṇa*, life or vital force, is said to have entered the body in the form of breath of five different forms – upward, downward, one which is withheld, and two of those related to food and drink.
7 The fifteen parts are: the five sense organs, five organs of action, mind, intellect, I-consciousness, *chitta* and vital breath. See also note 4 of Mândukya Upanishad.

NOTES TO
7 *Mândukya Upanishad*

1 The whole universe as manifest in space.
2 These states represent four levels of consciousness of the self which are delineated in the rest of the Upanishad.
3 The seven parts are: the heaven, the sun, and the five prime elements, *viz.* space, air, water, fire and earth.
4 Mouths here mean 'means of relating to the external world'. Nineteen of these are: the five organs of perception, five organs of action, the five vital breaths, the mind, the intellect, the I-consciousness, and the *chitta* [the faculty of awareness

which brings about an awareness of one's identity with the universal Self].

5 Literally, fire or light, so called because in the dream state the self serves as light for itself.

6 *Vaishnâvara* symbolises the totality of living beings in the universe. Etymologically, the term means 'common to all men'.

7 The wise and intelligent; the supreme one.

NOTES TO

8 *Shvetâshvatara Upanishad*

1 The universe is referred to as the wheel of *brahman*. One felly is the single first cause, the power of *mâyâ* in its causal aspect. The three tires represent the three *guṇas* or primal factors of *prakriti* [the primordial nature]: *sattva* [pure existence, the factor of being], *rajas* [drive, the factor of dynamism] and *tamas* [inertia, the factor of constancy]. The sixteen ends are the sixteen parts of the person as enumerated in Prashna Upanishad 6.4. The fifty spokes are: five kinds of misconceptions and ignorance, twenty-eight kinds of disabilities, nine inversions of satisfaction, and eight inversions of perfection. Twenty counter spokes are: five sense organs, five organs of action and ten corresponding objects of both. The six sets, each with eight constituents are: *prakriti* [primordial nature], *dhâtu* [bodily substances], *aishvarya* [powers of expression and action], *devas* [classes of divinities], and *âtma-guṇa* [virtues]. One binding rope is *kâma* [desire]. The three courses are righteousness, unrighteousness and knowledge: and the one illusion is ignorance of the self arising from *punya* and *pâpa karma* [virtuous and sinful action].

2 The causal *brahman*, appearing in association with *mâyâ*, as the phenomenal world is here described as a river.

3 Arising from being in the womb, being born, being ill, growing old and dying.

4 The fifty obstacles mentioned here are not clear.

5 Ignorance, egoism, attachment, aversion and life-centredness or fear of death are the five branches.

6 One aspect of the triune; but in this Upanishad treated as the primary symbol of the universal Self.
7 Nine organs of perception are here referred to as gates of the city [body].
8 The three *guṇas* or prime constituent factors [being drive or motion; and rest or holding back] characteristic of *prakriti* or primordial nature.
9 The supreme Self.
10 The individual self and the supreme Self.
11 The non-self, or the physical counterpart consisting of mind, senses, and *prâṇa* are called nets because these entrap and entangle the self.
12 From Hiranyagarbha, the first manifest *brahman* to all *devas* [divines] to all living beings.
13 The three paths of righteousness, non-righteousness and knowledge.
14 The cover of ignorance which is the first implicit condition of creation.
15 The virtuous and sinful action as two constituent orbits of the cycle of *karma*.
16 The three *guṇas*, *sattva*, *rajas* and *tamas*, of the primordial nature, *prakriti*.
17 The eight distinctive planes of *prakriti*: mind, intellect, ego, and five cosmic elements.
18 The highest self which flies beyond the source of bondage and ignorance.

NOTES TO 9 *Brihadâranyaka Upanishad*

1 *Om* in Sâm-veda is called *udgîtha*; in Rig-veda it is *praṇava*.
2 Speech, breath, eyes, ears and mind are five vital manifestations [*indrîyas*] of the universal Self, and are therefore deities.
3 Through austerities and self-sacrifice implicit in the act of creation.
4 Speech [fire] and mind [sun], although they are different from breath [the vital force, here called Indra, the supreme], are not its rivals but subordinates.

5 An earlier king famed for learning and generosity.
6 Moon represents mind.
7 Many stars represent the many senses.
8 The powers of every sense perception.
9 Indra is the great power that subsumes all senses [*indriyas*].
10 Works; for it was Prajâpati's sacrifice [works] that brought into existence the fully manifest, material world.
11 The customary short invocations in the hymns.
12 The subtle self, the union of Indha and Viraj.
13 One who recites Vedic hymns after studying and understanding the Vedas.
14 These colours metaphorically denote the finite experiences of seekers. The path of knowledge itself is devoid of any colour or other finite characteristics.
15 Formalistic knowledge, such as that which dogmatises about *brahman* or that which is contained in the ceremonial portion of the Vedas, dealing with ritual performances, various injunctions and prohibitions, etc.
16 The five vital principles: radiance, breath, seeing, hearing, and consciousness [or thinking].
17 The people of Videha, Janak's subjects.
18 *Devas*, humans and *asuras* each represents three important drives – self-control, self-interest and pursuit of power respectively. Cultivation of each of these drives is necessary but requires to be counterbalanced. Humans driven to self-interest become acquisitive and greedy without learning to give and share [*datta*]; *asuras* driven to attainment of power become wicked without being compassionate [*dayâ*]; while the *devas*' claim to divinity rests on self-control [*dam*].
19 Soma is the king of the world of *manes*.
20 The two paths are called *devayâna* [the path of the divines] and *pitriyâna* [the path of the *manes*].

NOTES TO
10 *Maitrâyanî Upanishad*

1 Words of knowledge which are revealed; Vedas.
2 *Prakiriti* is the primordial matter or nature; its three constituent factors are being [*sattva*], drive [*rajas*] and that which holds back [*tamas*].
3 The fourth stage is for the thinking self, the earlier stages being wakefulness, slumber and deep sleep.
4 *Prâṇa* is upward-moving breath; *apâna* is downward-moving; and *vyâna* is one that holds these two.
5 The primordial matter; the original source of the material universe.
6 The primal nature with its three constituent qualities [*guṇas*].
7 The eight points of the compass.
8 The three constituent factors [*gûṇas*] of *prakriti* [nature].

NOTES TO
11 *Châṇdogya Upanishad*

1 The syllable *om* [pronounced *aum*] is regarded as the symbol of the supreme. It is uttered as a single articulation and is represented by a single letter.
2 The verses of Rig-veda; Sâman are the verses of Sâm-veda.
3 Eighth in the line of successive essences, beginning with the earth.
4 Of the progeny of the creator [Prajâpati], some turned wicked and perverse. They are called *asuras*. Others chose righteousness, and are called *devas*.
5 The fourfold social division of the ancient society consisted of *brâhmaṇa* [the stratum of priests and teachers]; *kshatriya* or *râjanya* [land rulers and nobility]; *vaishya* [tradesmen and cultivators]; and *shudra* [service and labour]. Jaivali is mentioned as a nobleman.
6 Celibate student receiving Vedic instruction.
7 *Bhûh* is earth; *bhuvah* is sky or intermediate world; *svah* is heavenly world.
8 Celibate student required to live in his *guru's* house for receiving Vedic instruction.

9 See note 5.
10 An outcast belonging to the lowest stratum of the social order.
11 The various numbers are intended to show the endless variety of manifestations of the Self.

NOTES TO

12 *Prashna Upanishad*

1 The upper two strata of the four strata of ancient society.
2 Vrâtya is one for whom the sacramental initiatory rites have not been performed. Being the first born, *prâṇa* had none to perform these rites for him.
3 The seven flames here refer to two eyes, two ears, two nostrils and the organ of speech. It is *prâṇa* that enables the functions of seeing, hearing, smelling and speaking.
4 The meaning of the verse is not clear.
5 The recitation of the syllable *om*.

NOTES TO

13 *Kaushîtaki Upanishad*

1 Addition of a lunar month, making them thirteen, is a correction made every fourth year to bring the lunar year in line with the solar year.
2 Knowledge and consciousness of the self.
3 The persons mentioned by Bâlâki are those associated with various cosmic phenomena and natural powers.

UPANISHADS

Translated by F Max-Müller, revised by Suren Navlakha.

With an introduction by Suren Navlakha.

Upanishads are mankind's oldest works of philosophy, predating the earliest Greek philosophy. They are the concluding part of the *Vedas*, the ancient Indian sacred literature, and mark the culmination of a tradition of speculative thought first expressed in the *Rig-Veda* more than 4000 years ago.

Remarkable for their meditative depth, spirit of doubt and intellectual honesty, the *Upanishads* are concerned with the knowledge of the Brahman, the Ultimate Reality, and Man's relationship with it. The name *Upanishad* is derived from the face-to-face mode of imparting knowledge - in the utmost sanctity and secrecy, to prevent its trivialisation or perversion.

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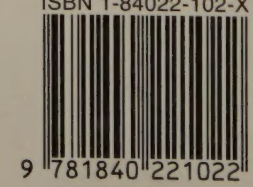

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